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PART I.

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PREFACE.

THE prominent and characteristic features of the Author's series of school histories have won for these books a large share of public favor, and have secured their introduction into a great number of schools in every part of the country. Of these books the *Manual of General History* has been, perhaps, the most conspicuously successful, having been for many years used in a large number of colleges, preparatory schools, academies, and seminaries, and having been commended, after a mature practical test of its merits, by many intelligent and accomplished educators, as a work that contains not only a clear and brief statement of all the facts needed to afford a basis for a complete course of historical study, but also such aids to teacher and pupil as are requisite to facilitate the work both of instruction and of acquisition.

It is not intended to supersede this work by the *New Manual*, here presented to the public, but to supply, by means of it, a somewhat more extended course of history, especially with regard to the progress of civilization among mankind, so as to show the distinguishing traits of each separate people in respect to religion, manners and customs, and advancement in literature and the arts.

There has been, for some time, a growing tendency in the public mind to study rather those things that directly concern the life of the people, as such, than the facts of national or political history. Certainly, this department of knowledge has a most fascinating interest; but it must be borne in mind that the great movements of mankind are connected rather with their national than their social history; and, hence, it is a false system that makes the former subordinate to the latter,

dwarfing it below its proper proportion, or keeping it out of view altogether. The political history of nations must constitute the main groundwork of historical study; and, hence, it has seemed to the Author that a school manual on this subject, however charming in its sketches of popular traits, or graphic in its painting of ideal scenes of every-day life, usually considered to belong to the province of romance, cannot, and should not, take the place of that which every student imperatively needs to render his subsequent reading of history profitable and satisfactory. The "old masters" of education, though more severe than those of the present time, in their imposition of tasks, and less anxious to consult the uncultured palate of their pupils, probably, on that account, often imparted more solid and enduring accomplishments.

The present work, while giving a brief sketch of the political history of every nation, ancient and modern, aims also to afford, in a pleasing and instructive style, all the information needed by the young student in regard to the social peculiarities of the people and their progress in each department of civilization; but care has been exercised to keep this branch of the subject within its just limits.

As, in most programmes of study in this country, the history of the United States precedes the study of general history, and as, therefore, that subject is fully treated in more elementary books, it has been deemed unnecessary to include it in the present work.

The geographical features of the work, including copious maps and map exercises, with constant references to the same in the text, accord with the plan uniformly pursued by the Author in his other works, and strongly commended by the most successful teachers. Indeed, this plan has been followed in all the Author's historical text-books published since the date of his first work.

The treatment by nationalities rather than by periods has been retained, as being the most suitable for beginners,

inasmuch as it prevents the confusion that is necessarily caused in the minds of the pupils by a constant interruption of the current of events in passing from nation to nation. Synchronistic exercises and reviews are, however, freely given, which will serve to bring into intimate relation, and give unity of aspect to, all the great contemporaneous events in the national life of each separate people.

In the cuts inserted to illustrate the text, the object has been not merely embellishment, but, by addressing the eye, to afford information to the pupil in regard to matters a verbal account or description of which would necessarily be imperfect or insufficient.

It has been also the aim of the Author, himself a practical teacher, to render this work a valuable and effective instrument in imparting instruction. Hence, it has been provided with outline reviews, topical synopses, and chronological tables, designed to facilitate the labors of both instructor and student. To this object the analytical table of contents and pronouncing index will be found to contribute.

The latest and best authorities have been consulted in the compilation of this work; and every effort has been made to give it all the freshness of interest, and clearness of expression, possible in such a work.

The *New Manual*, it is confidently believed, will be found to contain all the requirements for a complete course of history for all institutions of every grade, above that of the grammar-school, that have not the time to devote to the study of the minute history of different nations in separate volumes. It consists of two parts,—the first devoted to ancient, and the second to mediæval and modern history. These parts are issued together in a single book, as well as in two separate volumes, the first being confined to ancient history, the second comprehending both mediæval and modern.

New York, May 1, 1881.

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A LIST OF WORKS FOR STUDY AND REFERENCE.

The following works are recommended to the student who desires to acquire a complete knowledge of ancient history, or who wishes to make a special study of any single department of the subject, or to obtain a full account of any particular nation. It need scarcely be said that this list is by no means exhaustive; though it embraces all that is needed for a full course of reading, or that would be required for the ordinary purposes of consultation. Most of the standard authorities upon each nation are given, as well as those that are especially useful and interesting for the light they throw upon the condition and progress of the most ancient peoples, such as the Egyptians, Assyrians, Phœnicians, and early Greeks, or Hellenes. It is in this field of archæological and historical research that the explorers and writers of the last quarter of a century have won their chief distinction. This list is divided into three parts: (I.) works pertaining to the earliest times; (II.) those relating to Greece; and (III.) those relating to Rome.

I. **Bunsen's** Egypt's Place in Universal History (translated from the French, by Cottrell and Birch). 2 vols.
Brugsch, *Histoire de l'Egypte des les premiers temps de son existence.*
Wilkinson, Manners and Customs of the Ancient Egyptians.
Smith, W., Dictionary of the Bible, articles *Egypt*, *Phœnicia*, *Tyre*, etc.
Rawlinson, Sir Henry C., Outline of the History of Assyria.
Rawlinson, George, Translation of Herodotus. 4 vols.
" " Manual of Ancient History.
" " The Five Great Monarchies of the Ancient Eastern World. 3 vols.
" " The Sixth Great Oriental Monarchy
" " Origin of Nations.
Kenrick, J., Phœnicia.
Smith, R. P., Carthage and the Carthaginians.
Milman, H. H., History of the Jews.
Layard, Nineveh and its Remains.
" Discoveries among the Ruins of Nineveh and Babylon.
Grant, History of India.
Schliemann, Ancient Mycenæ.
" Troy and its Remains.
Davis, Dr. N., Carthage and her Remains.
Yeats, The Growth and Vicissitudes of Commerce, from B.C. 1500 to A.D. 1789.

II. **Niebuhr,** Lectures on the Ethnography and Geography of Ancient Greece.
Grote, History of Greece. 12 vols.
Curtius, History of Greece. 5 vols.
Smith, W., History of Greece.
Curteis, A. M., Rise of the Macedonian Empire.
Mahaffy, Social Life in Greece.
Gladstone, W. E., Studies on Homer and the Homeric Age. 3 vols.
" *Juventus Mundi*: the Gods and Men of the Homeric Age.

III. **Mommsen,** The History of Rome. 4 vols.
Merivale, History of the Romans. 7 vols.
Niebuhr, History of Rome. 3 vols.
Arnold, History of Rome. 4 vols.
Forsyth, Life of Cicero. 2 vols.
Froude, Cæsar: a Sketch.
Trollope, Life of Cicero. 2 vols.
Liddell, History of Rome.
Leighton, History of Rome.
Smith, W., Dictionary of Grecian and Roman Antiquities.
Becker, Gallus, or Roman Scenes of the Time of Augustus.
De Coulanges, The Ancient City: a Study on the Religion, Laws, and Institutions of Greece and Rome.
Gibbon, Decline and Fall of the Roman Empire. 4 vols.
Long, Decline of the Roman Republic. 5 vols.

INTRODUCTION

1. HISTORY is a narration of the events which have happened among mankind. It includes an account of the rise and fall of nations, their dealings one with another, their government and institutions, and the causes of their growth and decline. This is sometimes called *political history*. History is also a record of the progress of mankind in civilization, giving an account of the manners, customs, and social life of different peoples, and their advancement in science, art, literature, and religion. This has been termed *civil history*. History treats particularly of those nations which have occupied a prominent place among mankind by reason of their energy, enterprise, intelligence, and culture.

History defined.

Political history.

Civil history.

2. The *origin of nations* is shrouded in obscurity; but modern scholars by patient study and research have, to some extent, shown the relationship of different portions of mankind, by a comparison of their physical peculiarities, their languages, and the remains of their literature, science, and art. Thus history is indebted for its progress to three branches of study and investigation: 1. *Ethnology*, or a knowledge of the races of mankind; 2. *Comparative philology*, or the study of the affinities of languages; and 3. *Archæology*, or the study of the remains of ancient art, science, and literature, such as inscriptions, monuments, architectural remains, pottery, medals, coins, etc.

Origin of nations.

Aids to history.

3. There are three great races of which history especially treats,—the *Ar'yans*,* the *Sem'ites* or *Shem'ites*, and the *Ham'ites*.† The Aryans are often called the *Indo-Europeans*, because the primitive race appears to have separated into two branches, one passing to the west into Europe, and the other to the south-east into India. The place where this separation took place seems to have been in the region situated to the south-east of the Caspian Sea, sometimes called the plateau of Iran. Thence they entered the Indian peninsula, and laid the foundation of the peculiar civilization, language, and literature of the Hindoos. The ancient Persians, as well as that kindred people, the Medes, were also descendants of this ancient race. In their great migrations to the west they occupied Greece, Italy, and other parts of Europe, thus laying the foundations not only of the Græco-Roman nations, but of the Thracians, Celts, Slavs, Germans, etc. Relics of the peoples displaced by this powerful wave of migration still exist in Europe. Such are the Basques, a small tribe living on both sides of the Pyrenees, and the Finns and Laps.‡ To the Semites proper belonged the Canaanites, Hebrews, Syrians, Chaldeans (*kal-de'ans*), Samaritans, and Arabians; to the Hamites, often included among the Semitic nations, the Assyrians, Babylonians, ancient Phœnicians, Egyptians, and Ethiopians.

Races.

Aryans.

Semites.

4. It is by the study of the languages of different nations

* *Arya*, in the later Sanskrit, signifies *excellent*. In the *Vedas*, the most ancient Sanskrit writings, the Hindoos style themselves Aryans; and the name *Airya* was applied to a part of southern and western Asia (India and Iran) to distinguish it from the countries of less civilized nations.

† The terms *Semites* and *Semitic* (more properly *Shemites* and *Shemitic*) have been applied to the supposed descendants of Shem: as *Hamites* and *Hamitic* denote the races who are supposed to have descended from Ham.

‡ "The results of Germanic antiquarian research lead to the conclusion that in England, France, the north of Germany, and Scandinavia, before the settlement of the Indo-Europeans in those lands, there must have dwelt, or rather roamed, a people, perhaps of Mongolian race, gaining their subsistence by hunting and fishing, making their implements of stone, clay, or bones, adorning themselves with the teeth of animals and with amber, but unacquainted with agriculture and the use of the metals."—*Mommsen's History of Rome*.

that their affinities have been traced. Thus, in regard to the Aryan or Indo-European race, it is found that the names of many common objects are the same in all the languages and dialects spoken by these people; and it could not reasonably be supposed that two nations widely separated would have independently selected the same name for the same object. For example, the word for *house* in Greek is *domos*, in Latin *domus*, in Sanskrit *dama*, in Zend (Persian) *demana;* and from the same root comes our word *domestic.* The words, also, for ploughing, grinding corn, building, etc., are found to be nearly identical. This serves to show, first, that these nations must have had a common origin, and, secondly, that they practiced farming, made bread, and built houses. By observing in this way the similitudes of words having the same meaning, comparative philology has been the means of throwing much light on the affinities of different peoples.

Comparative philology.

Aryan languages.

5. Different languages present three varieties of structure, or stages of development, which have been designated the *monosyllabic*, the *agglutinative*, and the *inflected.* The monosyllabic languages consist only of simple words expressing the ideas without regard to their relation to other words. Of these the Chinese is an example. The monosyllabic seems to be the simplest and earliest form of language. The agglutinative are those in which two roots are joined together to form words, one of them losing its independent meaning and becoming subsidiary to the other. The languages which have been called *Turanian** comprise all those spoken in Europe and Asia, except the Aryan and Semitic. The latter are inflected languages; that is, those in which the roots coalesce, neither retaining its independent meaning. Though the Semitic languages were

Kinds of languages.

Turanian.

*The term *Turanian* is derived from *Turan*, a name applied by the Persians, from the earliest times, to the region lying to the north of Iran. "*Tura*," says Max Müller, "implies the swiftness of the horseman.' Hence, nomadic races were called *Turanian.*

spoken by the nations who dwelt in the valley of the Tigris and Euphrates, and in Syria and Arabia, they were not restricted to those countries, but were spoken by a large part of the Hamitic nations.

Semitic.

6. As far as we know, the nations that have performed the grandest achievements, made the most progress in civilization, and hence occupied the most conspicuous place in history, are the descendants of the primitive Aryans.* The Semitic and Hamitic nations seem to have more rapidly reached their maturity; but their civilization was of a peculiar character, having but little in common with that of the Aryan race, as developed in the growth of the greatest of modern nations, both of Europe and America. In art, science, and literature, this peculiarity is very marked, but is more especially so in religion. Some of the Semitic nations, as the Hebrews, had early reached a sublime height in their religious beliefs and institutions; while others, though they seem to have had pure and just views at the commencement of their national existence, soon fell into corrupt and superstitious notions and observances.

7. *Chronology* is a department of history which treats of the exact time, or date, of each event with reference to some fixed point of time, called an *era* or *epoch*. The epoch employed in our times by Christian nations

Chronology.

* "The words which have nearly as possible the same form and meaning in all the languages must have existed before the people, who afterwards formed the prominent nationalities of the Aryan family, separated; and, if carefully interpreted, they, too, will serve as evidence as to the state of civilization attained by the Aryans before they left their common home. It can be proved, by the evidence of language, that before their separation the Aryans led the life of agricultural nomads—a life such as Tacitus describes that of the ancient Germans. They knew the arts of ploughing, of making roads, of building ships, of weaving and sewing, of erecting houses; they had counted at least as far as one hundred. They had domesticated the most important animals—the cow, the horse, the sheep, the dog; they were acquainted with the most useful metals, and armed with iron hatchets, whether for peaceful or warlike purposes. They had recognized the bonds of blood and the bonds of marriage; they followed their leaders and kings, and the distinction between right and wrong was fixed by laws and customs. They were impressed with the idea of a Divine Being, and they invoked it by various names. All this can be proved by the evidence of language."—*Max Müller's Science of Language.*

is the Birth of Christ, called the Christian era. All dates preceding this are marked B.C.—that is, *Before Christ* (or, in Latin, *Ante Christum*); and all subsequent to it are marked A.D.—that is, *Anno Domini*, which means *In the year of Our Lord;* that is, *after the birth of Christ.* Previous to the fifth century B.C., there are but few dates that can be fixed with any degree of certainty; that is to say, no uninterrupted series of dates can be accurately and positively assigned to events which are known to have occurred. In the earliest ages all dates are uncertain, from the absence of reliable information in regard to those remote periods.*

8. Still, certain fixed points of time have been assumed by different nations of a very great antiquity. Thus, the Babylonians used the *era of Nabonassar*, 747 B.C. —the earliest instance of a national epoch; the Romans, the era of the *Foundation of Rome*, 753 B.C. (or, according to some authorities, 752 B.C.); the Greeks, the *era of the Olympiads*, 776 B.C.; and the Mohammedans, in latter times, the *Hegira*, or *Flight of Mohammed*, 622 A.D.

Different epochs.

9. In establishing the date of ancient events, much aid has been afforded by the discovery of monuments of great antiquity bearing chronological inscriptions. Of these, one of the most noted is the *Parian Marble*, brought to England from Smyrna by the Earl of Arundel. It contains a chronological arrangement of important events in Greek history, from the earliest times to 355 B.C. The *Assyrian Canon*, discovered by Sir Henry Rawlinson, consists of a number of clay tablets, constructed in the reign of Sardanapa'lus, and containing a complete scheme of Assyrian

Monuments.

* When Christianity became predominant in the civilized world, writers began to date events from various epochs in the history of Christ, the most general being that of his death. About the middle of the sixth century, Dionysius Exiquus, a Roman abbot of Scythian birth, introduced the method of dating from the birth of Christ; but it is generally conceded that his computation placed the event about four years too late. This is, however, of little importance in chronology, as it merely involves the necessity of placing the date of the birth in the year 4 B.C.

chronology, verified by the record of a solar eclipse, which must have occurred June 15, B.C. 763. One of the most interesting remains of this kind is that of the *Fasti Capitolini*, discovered at Rome, partly in 1547, and partly in 1817 and 1818. These records are in fragments, but they contain a list of the Roman magistrates and triumphs, from the commencement of the Republic to the end of the reign of Augustus. To these might be added many others of great interest, particularly the famous *Rosetta Stone*, the inscription on which in the Egyptian and Greek languages was fortunately deciphered, thus leading to the discovery of a key to the meaning of the hieroglyphic writings on the monuments.* [See *Egypt.*]

Fasti Capitolini.

10. Besides these monumental inscriptions, the books of ancient writers, which have come down to us from antiquity, form a copious source of ancient history. Such are the fragments of San-cho-ni-a'thon and Be-ro'sus in regard to Phœnician and Assyrian history; the lists of Egyptian kings supplied by Ma-ne'tho; and the writings of Herodotus, called the "Father of History," which have survived the wrecks and mutations of more than twenty-three centuries, giving us a graphic picture of ancient nations —their history, manners, and customs, as well as a geographical description of the countries which they occupied.

Ancient writings.

* The nations of antiquity made use to a very large extent of this mode of commemorating events. In Egypt, in Assyria, in Babylonia, in Armenia, in Persia, in Phœnicia, in Lycia, in Greece, in Italy, historical events of importance were from time to time recorded in this way—sometimes on the natural rock, which was commonly smoothed for the purpose; sometimes on obelisks or pillars; frequently upon the walls of temples, palaces, and tombs; occasionally upon metal plates, or upon tablets and cylinders of fine clay—hard and durable materials, all of them capable of lasting hundreds or even thousands of years, and in many cases continuing to the present day. . . . The histories of Egypt and Assyria have been in a great measure reconstructed from the inscriptions of the two countries. The great inscription of Behistun has thrown much light upon the early history of Persia. That on the Delphic tripod has illustrated the most glorious period of Greece. It is now generally felt that inscriptions are among the most important of ancient records, and that their intrinsic value makes up to a great extent for their comparative scantiness."—*Rawlinson.*

11. History is most conveniently divided into *Ancient*, *Mediæval*, and *Modern History*. Ancient history may properly be considered to end 476 A.D., the date of the destruction of the western division of the Roman Empire. Mediæval history, or the History of the Middle Ages, extends from 476 A.D. to about the time of the fall of the eastern division of the Roman Empire, in 1453, or nearly to the end of the fifteenth century, at the time of the discovery of America by Columbus, 1492. All subsequent history belongs to the third division. This mode of dividing the subject is, however, entirely arbitrary. History is also divided into *Sacred* and *Profane History*, the former being that which is contained in the *Old* and *New Testaments*, and the latter that recorded in other books. *Ecclesiastical History* is the history of the Church. The history of civilization, to which considerable prominence is given in this work, gives an account of the progress of nations in the arts, sciences, literature, and social culture.

Divisions of history.

12. The *Philosophy of History* is a most important department of the subject. It considers not simply the events which have occurred in the past, but traces their causes, and deduces from them certain principles, to serve as a guide to statesmen in conducting the affairs of a nation, or to illustrate the general characteristics of human nature. Viewed in this light, history has been styled "philosophy teaching by example;" and it has been remarked by a distinguished writer that "social advancement is as completely under the control of natural law as is bodily growth. The life of an individual is a miniature of the life of a nation."

Philosophy of history.

Ethnological Synopsis.

I. ARYANS or INDO-EUROPEANS.

I. Aryans proper:

1. Iranians;
2. Indians.

II. Græco-Roman Races:

1. Greeks, Thracians, and Albanians;
2. Italo-Celtic races.
   - *a.* Latins and Romans;
   - *b.* Gauls, British, Gael.

III. Slavo-German Races:

1. Slavs.
   - *a.* Russians;
   - *b.* Poles, Czechs, Serbs;
2. Baltics;
3. Germans, Goths, Scandinavians.

II. SEMITES.

I. Canaanites:

1. Phœnicians;
2. Hebrews.

II. Arameans:

1. Syrians;
2. Chaldeans;
3. Samaritans.

III. Arabs:

1. Abyssinians, Amharras;
2. Moors or Koranites.

III. HAMITES.

I. Mesopotamians:

1. Assyrians;
2. Babylonians;
3. Ancient Phœnicians.

II. Ancient Egyptians:

1. Copts or Modern Egyptians;
2. Ethiopians;
3. Libyans.

PART I.

ANCIENT HISTORY.

CHAPTER I.

THE ANCIENT MONARCHIES.

SECTION I.

THE BABYLONIANS AND ASSYRIANS.

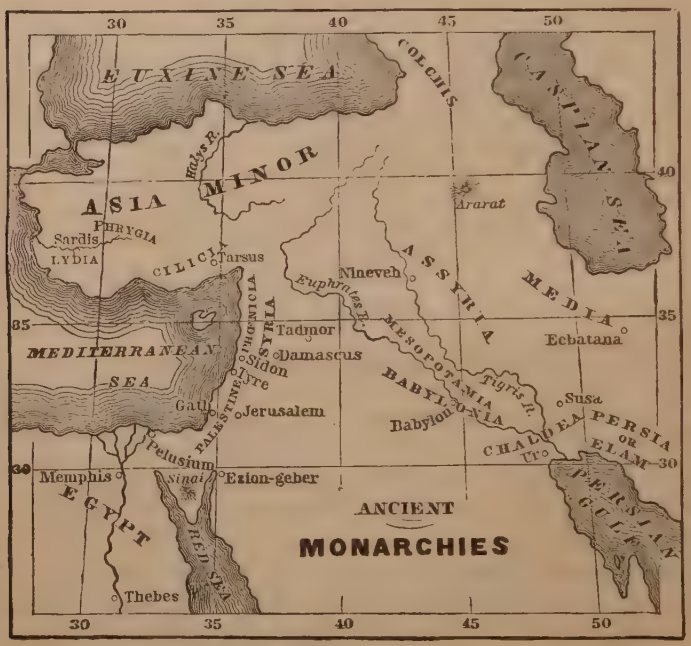
1. Babylonia or Chaldea. The region watered by the Tigris and Euphrates rivers in very early times attracted to it a large population. Its fertility was extraordinary. It produced in great abundance everything requisite for the support of man. The cereal grains, wheat, barley, and millet, flourished luxuriantly.* An abundance of clay afforded material for the manufacture of bricks for building, and the wells of bitumen yielded an excellent cement. These supplied the place of wood, stone, and mortar.† It is not surprising, therefore,

Region of the Tigris and Euphrates.

*"Of all the countries that we know of, there is none so fruitful in grain. It makes no pretension indeed of growing the fig, the olive, the vine, or any other tree of the kind; but in grain it is so fruitful as to yield two hundred-fold. The blade of the wheat plant and barley plant is often three or four fingers in breadth. As for the millet and the sesame, I shall not say to what height they grow, though within my own knowledge; for I am not ignorant that what I have already written concerning the fruitfulness of Babylonia must seem incredible to those who have never visited the country."—*Herodotus.*

†"Stone and marble were even more rare in this country than wood, but the clay was well adapted for the manufacture of bricks. These, whether dried in the sun or burnt in kilns, became so hard and durable that now, after the lapse of so many centuries, the remains of ancient walls preserve the bricks uninjured by

that this region was, at a very early period, crowded with inhabitants, and soon became the seat of populous cities and powerful empires.



GEOGRAPHICAL STUDY.

Find the situation of : Assyria, Babylonia, Chaldea, Mesopotamia, Persia, Media, Phenicia, Palestine, Syria, Asia Minor, Lydia, Phrygia, Cilicia, Colchis, Egypt, Babylon, Nineveh, Ur, Susa, Ecbatana, Jerusalem, Memphis, Sidon, Tyre, Thebes, Damascus, Pelusium, Tadmor, Tarsus.

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their long exposure to the atmosphere, and retaining the impression of the inscriptions as perfectly as if they had only just been manufactured. Naphtha and bitumen were produced in great abundance above Babylon, near the modern town of Hit. These served as substitutes for mortar and cement; and so lasting were they, that the layers of rushes and palm-leaves laid between the courses of bricks as a binding material, are found at this day in the ruins of Babylon as perfect as if a year had not elapsed since they were put together."—*Taylor's Ancient History.*

2. Three monarchies successively occupied the basin of these rivers: 1. The Chaldean, or First Babylonian Monarchy; 2. The Assyrian Empire; 3. The Later Babylonian Monarchy. Chaldea, or Babylonia, occupied the plain which extends north from the Persian Gulf, and which was originally called Shinar. The district lying between these two rivers was afterwards called by the Greeks *Mes'o-po-ta'mi-a* (from *mesos*, midst, and *pot'amoi*, rivers).

Chaldean and Babylonian Monarchies.

Mesopotamia.

3. The Chaldees had, as early as 2000 B.C., made considerable progress in the arts, particularly in architecture. With their materials for building, brick and bitumen, they constructed vast edifices, the ruins of some of which have been discovered in recent times by the explorations of Botta and Layard, at Nineveh and Babylon. Monuments have also been exhumed, bearing inscriptions in what are called *cu-ne'i-form* (wedge-shaped) characters, and the deciphering of these has served to throw a flood of light upon the early history of this people.*

The Chaldees.

4. The city of Babylon,† although founded probably more than twenty-two centuries B.C., was, during its early history,

* This kind of writing was used for monumental records, and was either hewn or carved in rocks and sculptures, or impressed on tiles and bricks. The most ancient date that can be assigned to this kind of writing is about 2000 B.C., and it seems not to have been used much, if at all, about 300 B.C. Much labor and erudition have been expended in deciphering these cuneiform inscriptions. The following, which is the name of Darius in these characters, will give some idea of their form and appearance:

The great inscription of Behistun, in Persia, is of peculiar interest and value. It is engraved in three forms of cuneiform writing, upon the perpendicular face of a mountain, at an elevation of 300 feet, and contains an account of the genealogy of Darius, his exploits, and the provinces of the empire. This inscription was deciphered by Sir Henry Rawlinson.

† The native name of the city was Babel, meaning "gate of God." It was here, according to Scripture history, that men attempted to erect the Tower of Babel, but were prevented by the confusion of tongues. An account of this has been recently discovered among the cuneiform tablets now in the British Museum.

a city of minor importance, for Ur and others were capital cities while it continued to be a mere village.* Several cities are mentioned as prominent — Babylon, Ur, Ac'cad, E'rech, Cal'neh, and some others. Of these Babylon afterwards was the capital of the monarchy, and, after the Assyrian conquest, became, through the enterprise, ambition, and luxurious taste of its reigning sovereigns, the most splendid city in the world. Babylonia was south of Assyria, being separated from it by the limit of the alluvial plain. The name Chaldea was given more particularly to the region bordering on Arabia and the Persian Gulf.

Babylon.

Babylonia and Chaldea.

5. The Hebrew records afford but scanty information in regard to the origin and history of these early monarchies; but the remains of the history written by Be-ro'sus, with what has been gleaned from the inscriptions on the walls of ruined palaces, and on the monuments, give us a slight clue to some of the prominent events in Babylonian and Assyrian history. Berosus was a priest of Babylon, who lived about three centuries B.C., and from ancient records compiled a work in which he gave lists of kings whose reigns extended from 2000 B.C. to the conquest of the Babylonian monarchy.

Berosus.

6. These lists are lost, but fragments remain in the works of other writers, showing that a Chaldean dynasty ruled from about 2000 B.C. to 1543 B.C., which was succeeded by an Arabian dynasty that lasted 245 years. This was followed by one of forty-five kings, probably Assyrian, who held sway during more than five centuries, to 772 B.C., after which came the reign of the noted king Pul, who

Early Dynasties.

* "The architectural remains discovered in southern Babylonia, taken in conjunction with the monumental records, seem to indicate that Babylon was not at first the capital, nor indeed a town of great importance. It probably owed its position at the head of Nimrod's cities to the power and pre-eminence whereto it afterward attained rather than to any original superiority that it could boast over the places coupled with it."—*Smith's Dictionary of the Bible.*

is called in the Scriptures an Assyrian. This reign ended at the famous Era of Na-bo-nas'sar, 747 B.C., which is important, because Babylonia then resumed its ancient independence, that had been absorbed in the Assyrian empire since 1250 B.C., and because this date is fixed by certain astronomical phenomena observed by Ptolemy, the Alexandrian astronomer.

Era of Nabonassar.

7. Later Babylonian Monarchy. By what is called the Canon of Ptolemy, the line of Babylonian kings becomes known to us from the year 747 B.C. to 330 B.C., when Babylon became a part of the dominions of Alexander the Great. During this period Babylon again became subject to Assyria (680 B.C.), and so continued till the taking of the Assyrian capital, Nineveh, by the Medes (625 B.C.), when the Babylonian king, Na-bo-po-las'sar, who had formed an alliance with the Medes, was acknowledged as an independent sovereign, and received a share of the conquered Assyrian dominions. The later Babylonian kingdom, then formed, lasted till the taking of Babylon by Cyrus the Persian (538 B.C.).

Canon of Ptolemy.

Nabopolassar.

8. Though of brief duration, this was a period of great splendor. Nabopolassar's reign, which was one of military glory, was succeeded by that of the celebrated King Neb-u-chad-nez'zar, who defeated the king of Egypt, and subdued Je-hoi'a-kim, King of Judah. Subsequently he destroyed Jerusalem, and put an end to the kingdom of Judah, under Zed-e-ki'ah, carrying its inhabitants captives to Babylon (586 B.C.). Tyre also fell before his conquering arms (585 B.C.). He afterward turned his attention to the embellishment of his capital, and erected in Babylon many edifices of wonderful extent and magnificence.

Nebuchadnezzar.

9. Babylon formed a vast square crossed diagonally by the Euphrates, and surrounded by a double row of walls, which, according to the account given by Herodotus, were 335 feet high and 85 feet thick, enclosing

Babylon.

an area of nearly 200 square miles. These walls were pierced with a hundred brazen gates and defended by numerous towers. The royal palace, within which was the famous "hanging garden," classed among the Seven Wonders of the World, and the great temple of Bel, were the most remarkable buildings.* The latter was constructed in the form of a pyramid of eight square stages, each side of the basement being 600 feet; and on the top, reached by a winding ascent, there was an image of the god, 40 feet high. It was this magnificence that prompted Nebuchadnezzar's haughty boast: "Is not this great Babylon that I have built for the house of the kingdom, by the might of my power, and for the honor of my majesty?" †

10. After the death of Nebuchadnezzar, the Babylonian kingdom declined. He had four successors, the last of whom was Na-bo-na'di-us, who associated his son Bel-shaz'zar with him on the throne. During this reign the kingdom was invaded by Cyrus the Great, king of Persia, and Nabonadius was defeated. Babylon, also, being carelessly defended by Belshazzar, was entered by Cyrus, who diverted the course of the Euphrates, and Babylonia became a Persian province (538 B.C.).‡

Fall of Babylon.

* "Within the precincts of the royal palace, Nebuchadnezzar raised up to a vast height a pile of stone substructions, giving them as far as possible the appearance of natural hills. He then planted the whole with trees of different kinds, and thus constructed what is called the hanging garden: all which he did to please his wife, who had been brought up in Media, and delighted in the scenery of mountain regions."—*Berosus.*

† "The descriptions of Babylon which have come down to us in classical writers are derived chiefly from two sources, the works of Herodotus and Ctesias. Those authors were, both of them, eye-witnesses of the glories of Babylon—not, indeed, at their highest point, but before they had greatly declined—and left accounts of the city and its chief buildings, which the historians and geographers of later times were, for the most part, content to copy."—*Dr. Smith.*

‡ "Belshazzar, who was probably a mere youth, left to enjoy the supreme power without check or control, neglected the duty of watching the enemy, and gave himself up to enjoyment. The feast of which we read in Daniel, and which suffered such an awful interruption, may have been in part a religious festivity; but it indicates, nevertheless, the self-indulgent temper of the king, who could give

11. The Assyrian Empire. The Assyrians were probably a Chaldean colony that settled in the region of the upper Tigris. The capital was at first As'shur (now Ki'leh Sher'gat), on the right bank of that river; but afterward the seat of the empire was the renowned city of Nin'eveh, about sixty miles above, on the same river. The latter subsequently became one of the finest and most populous cities in the world. Ca'lah, another important city on the Tigris, and for a time the capital of the empire, was very ancient, its foundation being ascribed, in the ancient Hebrew records, to the patriarch Asshur.

Nineveh.

12. The history of the Assyrian monarchy, extending over more than six centuries, may be divided into three periods: 1. Previous to the conquest of Babylon (about 1250 B.C.); 2. From the conquest of Babylon to the reign of Tiglath-pile'ser II. (745 B.C.); 3. From the accession of Tiglath-pileser II. to the fall of Nineveh (625 B.C.). Of the first period little is known. The monumental inscriptions supply two lists of kings, some of whom seem to have been connected by intermarriage with the contemporaneous Chaldean monarchs. Among the most celebrated monarchs was Shal-man-e'ser I., a great conqueror, and the builder of Calah.*

Periods.

First Period.

13. During the first three centuries of the second period, the chronology is very imperfect. A great monarch — Tiglath-pileser I.—flourished, and made many conquests.

himself so entirely up to merriment at such a time. While the king and his 'thousand nobles' drank wine out of the sacred vessels of the Jews, the Persian archers entered the city, and a scene of carnage ensued. 'In that night was Belshazzar slain.'"—*Rawlinson.*

*To this period belongs the legendary history of Ninus and his illustrious queen Semir'amis, who succeeded him, and became one of the greatest conquering potentates of antiquity. She is said to have rebuilt Babylon, adorning it with splendid palaces and other costly buildings. She also enlarged and embellished Nineveh, in which she sometimes resided. Music and the arts were also cultivated by her. Her expeditions, we are told by some of the ancient writers, were conducted on a scale of incredible magnificence, her armies numbering millions of men. The history of this wonderful queen is found only among the Greek legends.

In the latter part of the period, Calah was the capital, and became a splendid city, as is shown by the ruins of its palaces and temples which have been disinterred in recent years. The dominions of the empire were greatly enlarged by conquests made in Armenia, Syria, Palestine, and Phœnicia. It was toward the end of the period that Babylon, under Nabonassar, became for a short time independent.

Second Period.

14. The third period commenced with the brilliant conquests of Tiglath-pileser II., who carried the arms of Assyria into distant regions. Egypt and Syria were reduced, and Palestine was invaded, whence many of the Jews were carried captive. His successor, Shal-man-e'ser IV., subdued Phœnicia, but was defeated in an attack on Tyre. The siege of Samaria was commenced during his reign (733 B.C.). Sargon, his successor, was one of the greatest monarchs of this period. This king took Samaria (721 B.C.), and settled the Israelites in Media and other newly-conquered provinces. He also carried on a successful war with Egypt, and received the submission of Cyprus. The whole reign of this monarch was a continued succession of conquests (721–705 B.C.).

Third Period.

Sargon.

15. The splendid city and palace at Khor'sa-bad, near Nineveh, were built under this monarch. This is now only a small village (Mosul) of Asiatic Turkey.* Here have been found the records of Sargon's conquests, in the inscriptions which he caused to be made, and in which he mentions the names of the kings whom he subdued, and enumerates the spoils and tributes which he obtained. In one of these inscriptions he says: "I imposed tribute on Pharaoh of Egypt; on Tsamsi, Queen of Arabia; on Ith'amar, the Sabæan, in gold, spices, horses, and camels."

Records of the Reign.

16. Sen-nach'e-rib, the son and successor of Sargon, ob-

* Here in 1846 the ruins of a magnificent edifice were discovered, leading to the subsequent researches, under Layard and others, that have shed so much light on Assyrian history. [See cut, page 27.]

tained possession of Babylon, and made two expeditions against Judah. In the first of these, he carried away 200,000 of the Jews captives; but in the second he failed entirely, his army being destroyed by a sudden and remarkable pestilence. This was during the reign of the Jewish king Hez-e-ki'ah. Sennacherib was a short time afterward slain by two of his sons (680 B.C.).

Sennacherib.

WARRIOR AND HORSES (KHORSABAD—NINEVEH).

17. The last great king of Assyria was E-sar-had'don, son of Sennacherib. His conquests extended over a large part of western Asia, and he claimed authority over Egypt and Ethiopia. Manas'seh, king of Judah, was brought as a prisoner before him at Babylon; but, after a few years' detention, was restored to his throne by the clemency of the Assyrian monarch. This king reigned alternately at Babylon and Nineveh. His son Asshur-bani-pal (called by some of the Greeks Sar-dan-a-pa'lus) succeeded him (according to Rawlinson, about 667 B.C.), during whose reign Assyria reached the height of its

Esarhaddon.

Asshurbanipal.

greatness and splendor. He made great conquests, built a magnificent palace, and established a royal library at Nineveh. He was a great lover and patron of music and the arts. The sculptured slabs taken from his palace, representing him engaged in hunting, are now in the British Museum. After this splendid reign Assyria rapidly declined. A vast horde of Scythians, from the region north of the Caucasus, made incursions into the territory; and two invasions were made by the Medes, under Cy-ax'a-rēs, in the second of which they were joined by Nabopolassar, the Assyrian governor of Babylon, in an attack upon Nineveh, which was taken and given to the flames.

Fall of Nineveh.

18. The last king of Assyria, Sar'a-cus (sometimes called Sardanapalus II.), perished in the conflagration (625 B.C.). One of the Greek historians, Ctesias (*te'she-as*), describes this king, under the name Sardanapalus, as an effeminate voluptuary, spending his time in idleness, and incapable of making any exertion for the defence of his kingdom. At last aroused from this ignoble sloth, he assumes the command of the army, makes a brilliant effort to repulse the enemy, but is defeated. He then retires to his palace, erects a large funeral pyre, upon which he places his richest treasures and his favorite wives, and finally mounting it himself, sets fire to it and perishes in the flames. The whole story is now believed to be a fiction, although it has long had a place in ancient history. Byron's drama *Sardanapalus* is based on this account. So utterly was Nineveh destroyed, that when Xen'o-phon passed it (401 B.C.), during the expedition of which he gives an account (the *An-ab'a-sis*), the very name had been forgotten, though he testifies to the extent of the deserted city, stating that the height of the ruined walls was 150 feet.*

Legend of Sardanapalus.

* "Traditions of the unrivaled size and magnificence of Nineveh were equally familiar with the Greek and Roman writers, and to the Arab geographers. But the city had fallen so completely into decay before the period of authentic history,

Babylonian and Assyrian Civilization.

19. The Chaldean or Babylonian civilization was, in some respects, different from the Assyrian, though they had much in common. The situation of Babylonia, in the alluvial plain of the Tigris and Euphrates, was quite different from that of Assyria, in the higher plateau region near the upper course of the Tigris. The constant intermingling of the Babylonians and Assyrians, and their union for many centuries under the same government, naturally led to considerable uniformity of manners and customs. These people, in general, belonged to the Semitic race; but in the earliest times the people of Accad, who came from the mountain regions to the north, were Turanians; and the cuneiform inscriptions for many centuries were in the Turanian language.

Babylonian Brick.

20. The Chaldeans were, from the first, an architectural people, and they erected many imposing edifices out of their simple materials —brick and bitumen. Their favorite form was that of the pyramid, rising in steps or stages, sometimes to a great height. The baked bricks which they used in building their palaces were stamped with a legend in cuneiform letters, as seen in the cut. They also under-

Chaldeans.

that no description of it, or even of any of its monuments, is to be found in any ancient author of trust."—*Smith's Dictionary of the Bible.* The destruction of Nineveh forms the subject of the prophecy of Nahum, who lived about a century earlier, when the Assyrian empire was at the height of its power and glory.

stood the working of metals, and to some extent the use of the loom. Their trading caravans journeyed to Bactria, Persia, and Media, and the "ships of Ur" sailed along the coasts of the Persian Gulf. They early became noted for their attention to astronomy, some of their recorded observations extending as far back as 2234 B.C.

Architecture, painting, etc.

21. In the height of Assyrian glory, during the splendid reigns of Sargon, Sennacherib, and Sardanapalus, architecture, painting, and sculpture had reached a very high degree of perfection. Carving in ivory, modelling, and metallurgy, with kindred arts, had also made great progress. The sculptured panellings which

From the Palace of Sennacherib, Koyunjik (Nineveh).

have been found, representing single figures, of kings and deities, and battle and hunting scenes, evince great delicacy, taste, and skill, and a far greater accuracy in expression than anything found in Egyptian art. The walls of the palaces were adorned with alabaster work most brilliantly painted, and the ceilings were gilded and inlaid with ivory.

Manufactures.

22. They understood the manufacture of transparent glass, constructed aqueducts, and knew the use of the arch and the application of the lever and other mechanical powers. The records of great kings were ingeniously inscribed on slabs and cylinders, bricks and stones, rock

tablets, and the walls of palaces. In the preceding cut is seen a section of a pictorial record of this kind. Various branches of learning—astronomy, geography, history—were cultivated.

23. In furniture, costume, and the common ornaments of the house and the person, these people displayed a refined taste. Their chairs, tables, and other articles were of elegant designs, and often of rich materials and beautiful workmanship. In the arts of weaving and

Useful Arts.

INTERIOR OF AN ASSYRIAN PALACE (KHORSABAD),
Showing colossal statues of winged lions with human heads, eagle-headed figures, etc., such as were objects of worship among the Assyrians.

embroidery they especially excelled; and the Assyrian textile fabrics—in linen, cotton, and silk, were in high repute. Their pottery—vases, cups, utensils, etc.—showed great beauty of form. Many of them were afterwards copied by the Greeks.

24. They practiced agriculture with peculiar skill, and by careful irrigation raised large crops of sesame, millet, and wheat. The date palm was cultivated in all parts of Mesopotamia. The vine, fig, and olive were

Agriculture.

common plants, as were also the indigo and the sugar-cane. Herodotus says that they made all the oil they used from the sesame-plant, while the fruit of the palm supplied them with bread, wine, and sweet sirup. They reared the camel and the common domestic animals, including oxen and sheep. They were great lovers of the chase, and their hunting-dogs were very famous.* In short, what remains of their civilization proves them to have been a refined, ingenious, and highly gifted people, by whom the arts of comfort and luxury were carried to a high degree of advancement.†

25. They were also a very religious people, their whole life, in every phase, social and political, being governed by the dictates of a remarkable religious system, abounding in rites and ceremonies. Their deities were numerous and variously represented. The Supreme Being was worshiped under several different forms and symbols. The monuments and ruined palaces contain many strange figures, as winged bulls and horses, men with the heads of various animals, and animals with human heads. A winged human figure with the head of a hawk or an eagle is very common among the bas-reliefs and sculptures. All these figures doubtless symbolized prominent religious ideas and beliefs. Among the Babylonians, Baal, or Bel, was the chief deity; while Asshur, the spiritual personification of the city of that name, was the supreme god of the Assyrians.‡

Religion.

* Among the curious objects excavated from the ruins, models of favorite dogs are very numerous. Of them there are many specimens in the British Museum, obtained from the palace of Esarhaddon, at Nineveh.

† Herodotus thus describes the costume of the Babylonians of his time: "Their dress is a linen tunic, reaching to the feet, and above it another tunic made of wool, besides which they have a short white cloak thrown around them, and shoes of a peculiar fashion, not unlike those worn by the Bœotians. They have long hair, wear turbans on their heads, and anoint their whole body with perfumes."

‡ Below these supreme divinities came the Sun-god, the Moon-god, and the Air-god; and after these were arranged "the fifty great gods," and then the three hundred spirits of heaven and the six hundred spirits of earth, besides many local deities.

Review Outline.

I. CHALDEAN, or FIRST BABYLONIAN MONARCHY.

Babylon (2200 B.C.), Accad, Erech, Calneh; lists of Berosus; Chaldean Dynasty (2000–1543 B.C.); Arabian Dynasty (to 1298 B.C.); dynasty of forty-five kings (to 772 B.C.); reign of Pul (to 747 B.C., era of Nabonassar).

II. LATER BABYLONIAN MONARCHY.

Babylon subject to Assyria (680 B.C.); splendid reigns of Nabopolassar and Nebuchadnezzar; conquest of Judah and destruction of Jerusalem; Israelites carried captives to Babylon; conquest of Tyre; time of Babylon's greatest splendor. Nabonadius and Belshazzar; taking of Babylon by Cyrus (538 B.C.).

III. ASSYRIAN EMPIRE.

Three Periods:

(1) Previous to the Conquest of Babylon (1250 B.C. ?)

Reign of Shalmaneser I., a great conqueror, the builder of Calah. Legendary history of Ninus and Semiramis. [See note, page 25.]

(2) From the Conquest of Babylon to 745 B.C.

Tiglath-pile'ser I., a great conqueror; capital, Calah, a splendid city. Conquests in Armenia, Syria, Palestine, and Phenicia. Babylon independent under Nabonassar.

(3) From 745 B.C. to the Fall of Nineveh.

Brilliant reigns of Tiglath-pileser II., Shalmaneser IV., and Sargon; great conquests (745–705 B.C.). Taking of Samaria (721 B.C.). Building of palace of Khorsabad. Sennacherib; expedition against Judah; miraculous destruction of the Assyrian army. Esarhaddon, reigned at Nineveh and Babylon. Asshur-bani-pal (Sardanapalus), conqueror, and patron of the arts. Attacks by the Scythians and Medes. Saracus, or Sardanapalus II; taking of Nineveh (625 B.C.).

SECTION II.

The Median Monarchy.

26. Media was situated to the south of the Caspian Sea, forming a part of the great plateau region of Iran, now Persia. The early history of the Medes is wrapped in obscurity. They come into notice in the ninth century B.C., when they were brought into subjection to the Assyrian Empire (830 B.C.). About a century later, Sargon occupied a part of their territory, into which he carried the Israelite captives. In the middle of the seventh century (650 B.C.), the great Median monarchy makes its appearance on the field of history, though the Greek historians relate many events of a previous date.

Situation.

Early history.

27. The Medes invaded Assyria a few years after this date, but they were signally defeated in an attack on Nineveh (633 B.C.). For a short time they were occupied in resisting the Scythians, who made an inroad into their country; and, when freed from that danger, they renewed their attack on Nineveh, which they captured and destroyed (625 B.C.). Cyaxares, their monarch at that time, extended his conquests, penetrating into Asia Minor, and carrying on war against the Lydians. He is regarded by some as the founder of the Median monarchy. The reign of his son and successor, As-ty'a-ges, was peaceful. He made alliances with Lydia and Babylon, and his daughter was married to a Persian prince. She gave birth to Cyrus, afterward called the Great. Cyrus, being bold and aspiring, put himself at the head of the Persian tribes, and marching with a large army into Media, deposed Astyages, his grandfather, and uniting the Median and Persian dominions under himself as king, laid the foundation of the great Persian Empire (558 B.C.).

Destruction of Nineveh.

Cyrus the Great.

28. Civilization. Among the Medes were many people of

Turanian and Semitic origin. Their architecture was devoid of artistic beauty, but possessed a certain barbaric grandeur. The royal palace at Ecbat'ana, their capital, was constructed of wood plated with gold and silver. Art.

In the early times they were a simple, hardy people; but after the conquest of Nineveh they adopted the luxurious habits of the Assyrians, so that the court of Astyages resembled that of Sardanapalus. Their religion was chiefly that of Zo-ro-as'ter, the great spiritual teacher of the nations of Iran, whose doctrines are contained in the sacred books called Zend-Avesta.* The magi, a priesthood claiming supernatural powers, exerted a great influence over the people. Habits. Religion.

SECTION III.

Kingdoms in Asia Minor.

29. Several powerful monarchies existed in Asia Minor prior to the time of Cyrus the Great, the chief of which were Phrygia, Cilicia, and Lydia. The Phrygians were a brave but coarse and brutal people, and very fond of war. Their capital was Gor-di-e'um, and Midas was the most noted of their monarchs. Phrygia was conquered by the Lydians in the sixth century (560 B.C.). Phrygians.

30. Cilicia was early overrun by the Assyrians, but existed as a tributary kingdom. Tarsus was founded, it is said, by Sennacherib, and Sardanapalus married a Cilician princess. This kingdom was enabled to resist the assaults of the Lydian monarchs, and maintained its independence during the reign of Cyrus, but was afterward annexed to the Persian Empire. Cilicia.

* The period at which Zoroaster, or Zarathustra, lived is not known. It was probably before 1200 B.C. [See Persia.]

31. Lydian Monarchy. Lydia was situated in the western part of Asia Minor, and was especially noted for its fruitful soil and great mineral wealth. Its chief river, the Pac-to'lus, abounded in gold, which was also found in the neighboring mines. Hence the Lydians soon became corrupted by luxury and vicious indulgences. The Lydian kingdom is supposed to have existed in Asia Minor from a very ancient period, but its early history is fabulous and unreliable. For about two centuries this monarchy occupied a prominent position in the history of western Asia, and when Cy-ax'a-res the Mede overran this part of the country, he was checked in his career of conquest by King Alyattes (*ā-le-at'tēz*); and after a war of six years, in which he was often defeated by the Lydians, Cyaxares retired beyond the Ha'lys, the boundary of the Lydian kingdom at that time.

ANCIENT WARRIOR.

Alyattes.

32. This war between the Lydians and Medes is said to have been terminated in a singular way.* Their two great armies had come to an engagement (610 B.C., or, according to some writers, 584 B.C.), when, in the midst of the battle, a total eclipse of the sun occurred,

Treaty of Peace.

* "On the refusal of Alyattes to give up his suppliants, when Cyaxares sent to demand them of him, war broke out between the Lydians and the Medes, and continued for five years, with various success. In the course of it, the Medes gained many victories over the Lydians, and the Lydians also gained many victories over the Medes. Beside their other battles there was one night engagement. As, however, the balance had not inclined in favor of either nation, another combat took

which so alarmed the soldiers that they immediately retired from the conflict. The two monarchs thereupon concluded not only a peace, but a firm treaty of alliance with each other; and peace continued to subsist between these two powers until the time of Cyrus, about half a century afterward.

33. Alyattes is said to have reigned about forty years after the close of this war, and to have constructed a vast monument, scarcely inferior to the great pyramids of Egypt. Its base was formed of immense blocks of stone, the structure above being a huge mound of earth. This mound has been explored in modern times, and a chamber found within, formed of solid blocks of marble; but it was evident that it had been rifled of its contents long before. It was without doubt the tomb of Alyattes.

Tomb of Alyattes.

34. Alyattes was succeeded (about 568 B.C.) by his son Crœsus (*kre'sus*), noted for his immense wealth, being by far the richest monarch of his time. He is also distinguished as the last monarch of Lydia; for, having made war upon Cyrus, the king of Persia, he was entirely defeated; and his capital, Sardis, being taken by the enemy, he was made a prisoner, and condemned by Cyrus to be burnt alive upon a funeral pyre, but was afterward released. Thus, within a very few weeks, from being a powerful and prosperous monarch, ruler over thirteen nations, he was reduced to the condition of a captive and a beggar, dependent upon the will of a despot whose anger he had provoked. It was in this way that Lydia became a province of the Persian Empire (554 B.C.).

Crœsus.

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place in the sixth year, in the course of which, just as the battle was growing warm, day was on a sudden changed into night. This event had been foretold by Thales, the Milesian, who forewarned the Ionians of it, fixing for it the very year in which it actually took place. The Medes and Lydians, when they observed the change, ceased fighting, and were alike anxious to have terms of peace agreed on."—*Rawlinson's Herodotus.*

Chronological Synopsis of Contemporaneous Events.

B.C.	Chaldean and Babylonian Monarchies.	Assyrian Empire.	Median and Minor Monarchies.
2200	Babylon founded.		
2000	Chaldean Dynasty.	*First Period of Assyrian History.*	
1543		Shalmaneser I.	
1543	Arabian Dynasty.		
1298			
1250	Babylonia and Assyria united.	Conquest of Babylon by Tiglath-pileser I.	
1250	Assyrian Dynasty.		Media subject to Assyria.
772			
747	Babylon independent, under Nabonassar.	End of reign of Pul.	
745		Tiglath-pileser II.	
721		Samaria taken by Sargon.	
705		Reign of Sennacherib.	
680			
680	Babylon subject to Assyria.	Esarhaddon begins to reign.	
669		Asshur-bani-pal.	
650			Media rises to importance.
625	Nabopolassar.	Nineveh taken by the Medes—end of the Assyrian Empire.	Reign of Cyaxares the Mede.
610			War between the Medes and Lydians.
586	Destruction of Jerusalem and Tyre by Nebuchadnezzar.		
585			
568			Crœsus begins to reign in Lydia.
560			Phrygia conquered by the Lydians.
558			Union of the Medes and Persians under Cyrus
554			Conquest of Lydia by Cyrus.
538	Babylon taken by Cyrus.		

SECTION IV.

The Ancient Egyptians.

35. Egypt is certainly one of the oldest of nations. Its monuments,—among which are the pyramids,—the ruins of its vast and splendid temples, its obelisks and sphinxes, and the other remains of its peculiar civilization, are the most interesting objects of antiquity. The origin of the ancient Egyptians is unknown; but they were of the Caucasian race, and probably related to the oldest races of central Asia. By ethnologists they are classed among the Hamites, or descendants of Ham; but they differed essentially from the tribes who lived to the westward of the Nile, as well as from other African races.*

Origin.

36. The early history of Egypt is involved in fable, and but little reliance can be placed on any system of Egyptian chronology. In the time of the Greek historian Herodotus, the priests claimed for the country an antiquity of more than 11,000 years. In the third century B.C., Mane'tho, an Egyptian priest, compiled a history of his country, which he divided into thirty dynasties. This work has perished; but abstracts from it are preserved in other ancient writings, and these, with the histories written by Herodotus and Di-o-

Chronology.

Sources of its history.

* "Now, one can say without fear of contradiction, the most valuable Egyptian museum in the world is in Cairo. That which was previously carried away being, for the most part, easily accessible, proves to belong to the later rather than the earlier dynasties. Unwearied digging has enabled Mariette [a French archæologist] to reach the records of the ancient empire, and to show, what we never before suspected, that the glory of Egyptian art belongs to the age of Cheops, and only its decadence to the age of Rameses II. Not only the art, but the culture, the religion, the political organization of Egypt are carried back to the third dynasty; and Menes, the first historic king, dawns upon our knowledge, not as a primitive barbarian, but as the result of a long stage of unrecorded development. I do not hesitate to say, that since Champollion discovered the key to the hieroglyphics, no scholar has thrown such a broad and clear light upon Egyptian life and history as Mariette."—*Bayard Taylor.*

RUINS OF AN EGYPTIAN TEMPLE.*

*"As we approach Karnak (a part of Thebes), the most striking objects are two of the enormous propylons so characteristic of Egyptian architecture. They are truncated pyramids pierced with a gateway. The sides slope inward from a rectangular base, and are surmounted by a heavy cornice, on which is sculptured the symbol known to the Greeks as the *Agathodæman*, a winged sun, or scarabæus. It was the number of the propylons that gained for Thebes the Homeric epithet of 'the hundred-gated city.'"—*Manning's Land of the Pharaohs.*

do'rus, and the allusions made to Egypt in the Jewish scriptures, besides what has been gleaned in modern times from the hieroglyphic inscriptions on the monuments, and rolls of papy'rus found in the tombs, constitute our knowledge of ancient Egyptian history.* The history of the first seventeen of Manetho's dynasties, covering a period of about twelve centuries, is very obscure, for the monuments only give us a few scattered facts and dates.

GEOGRAPHICAL STUDY.

Find the Situation of: GOSHEN, HEPTANOMIS, THEBAIS, Sais, Pelusium, Gizeh, Heliopolis, Memphis, Hermopolis, Karnak, Luxor, Syene, Philæ, Mt. Sinai.

37. The first of these dynasties is supposed to have commenced about 2700 B.C.; but considerable diversity of opinion prevails on this point. In the early portion of this period, Egyptian civilization was in an advanced state, and Memphis was a great and flourishing city. The fourth dynasty is especially noted for the erection of many of the pyramids (2500 B.C.). One of the most noted events of its early history was the invasion of the country by a warlike race, who conquered the nation and ruled over it for several centuries. These invaders are known in

Early dynasties.

*The physical features of the Egyptians and the affinities of their language seem to indicate a similarity of origin to that of the European races. One writer remarks: "The further you go back, the more European the faces found depicted on the monuments become;" and he illustrates this by two portraits discovered in a tomb of the third dynasty, and hence older than the pyramids. He also points out many Egyptian words that are almost identical in Egyptian, Sanskrit, English,

history as the *Hyk'sos*, or Shepherd Kings (from 1900 to 1525 B.C.).* They ruled in Lower Egypt as military despots, and very much oppressed the native people. It was probably during the reign of one of these that Joseph became the chief minister, and that Jacob and his family were allowed to settle in the land of Goshen.† It is supposed that the Israelites remained in Egypt a little more than two centuries (215 years), the Exodus taking place during the seventeenth dynasty (1652 B.C.), before the Shepherds had been expelled.

Hyksos.

Exodus.

38. The three centuries following the expulsion of the Shepherd Kings, from the eighteenth to the twentieth dynasty, may be considered the most splendid period of Egyptian history (1525 to 1200 B C.). Some of the greatest monarchs belong to this period. The most renowned were Thoth'mēs III., who made many conquests, and constructed magnificent temples at Thebes, Memphis, and other places; Thothmes IV., who caused the great Sphinx to be constructed; and Seti, son of Rame'ses I., who built the Great Hall of Karnak, and constructed for himself the most beautiful of all the royal tombs. According to Manetho, he reigned upward of fifty years. This king, called Sesos'tris by the Greeks, made

Thothmes.

German, etc. Thus the English word *mother* is, in Egyptian, *mut;* in Sanskrit, *mâtar;* in Greek, *mētēr;* in Latin, *mater;* in German, *mutter;* and in Gaelic, *mathair.—See "Nile Gleanings," by Villiers Stuart* (1879).

* "The Theban monarchs of the thirteenth dynasty, less warlike or less fortunate than their predecessors, found themselves unable to resist the terrible 'Shepherds,' and quitting their capital, fled into Ethiopia, while the invaders wreaked their vengeance on the memorials of the Sesortasens" [monarchs of the twelfth dynasty]. —*Rawlinson's Ancient History.*

† "Since the Pharaoh of Joseph must have been a powerful ruler and held Lower Egypt, there can be no question that he was, if the dates be correct, a shepherd of the fifteenth dynasty. . . . . It seems perfectly incredible that Joseph should be the minister of a native Egyptian king."—*Smith's Dictionary of the Bible.* The hatred of Egyptians toward foreigners would have naturally prevented the appointment of Joseph to so high an office, and the settlement of the Israelites in Egypt. Under the rule of a foreign monarch, there could have been no such objection to these things.

many conquests. Rameses II. was also a very great conqueror. He adorned both Egypt and Nubia with many splendid temples and other edifices. Egyptian art reached its highest development in his reign. The exploits of these monarchs are recorded in pictures and hieroglyphs on the monuments.

Rameses.

39. Under the nineteenth dynasty, Egypt attained her highest point of national power and greatness. During the next she rapidly declined, and for almost two centuries scarcely undertook a single important enterprise. The predominant influence of the priests was a marked feature of this period, during a part of which the priestly dynasty of Tanites held sway. She'shonk, called Shi'shak in the Bible (I. Kings xiv. 25), succeeded the priestly line, or "High Priests of Amun," as they called themselves, and brought about a partial revival of Egyptian glory (993 B.C.).

Decline of Egypt.

Sheshonk.

CARTOUCHE OF A KING, supposed to be Rehoboam.*

40. This monarch invaded Judah, received the submission of Reho-bo'am, and plundered Jerusalem. There were afterward several other kings of the same name. The twenty-fifth dynasty was founded by Sa-ba'co, an Ethiopian, who conquered Egypt. This is the So of Scripture, who made a treaty with Hoshea

Sabaco.

* In the palace-temple of Karnak, Shishak is represented in a large bas-relief dragging captive kings in triumph. Each country or city is personified, and its name written in an oval. One of the figures has an inscription which means "Kingdom of Judah." This is the figure represented in the cut.

(724 B.C.), and who came in conflict with Sargon, the Assyrian monarch. Tir-ha'kah (or Teh'rak), of this dynasty, was the greatest of the Ethiopian kings of Egypt. He contended successfully with Assyria, and came to the assistance of the Jewish king Hezekiah against Sennacherib, who met with so terrible an overthrow. He was, however, finally defeated, and Egypt was broken up into petty kingdoms subject to Assyria.

41. Psam-met'i-chus threw off the Assyrian yoke, and founded the twenty-sixth dynasty. By means of Greek mercenaries he greatly increased his power, though he in this way offended the Egyptian military class. He encouraged art and constructed several great works. Necho, or Ne-ka'o, his son and successor, gave great attention to maritime enterprises. He built fleets on the Red and Mediterranean seas, undertook to reopen the canal between the Red Sea and the Nile which had been cut by Rameses II., and also directed the circumnavigation of Africa.* After defeating Josiah, king of Judah, he was himself defeated by Nebuchadnezzar (605 B.C.).

Psammetichus.

Necho.

42. Ama'sis, the fifth king of this dynasty, had a long and prosperous reign. He constructed many fine buildings, and left numerous monuments in different parts of the country. He encouraged Greek merchants to settle in Egypt, and in order to protect his kingdom against the growing power of Persia, made an alliance with Crœsus of Lydia. His reign terminated just as Camby'ses, the Persian king, was about to invade the country. His son and successor, Psam-men'i-tus, after a reign of six months, encountered the Persian host near

Amasis.

Psammenitus.

* "Necho next fitted out some ships, in order to discover if Africa was circumnavigable; for which purpose he engaged the services of certain Phœnician mariners; and he has the honor of having been the first to ascertain the peninsular form of that continent, about twenty-one centuries before Bartolomeo Diaz and Vasco da Gama."—*Rawlinson.*

Pelusium, and was defeated (525 B.C.). Thus Egypt came under the power of Cambyses, who treated the people with great cruelty.

43. During the remaining dynasties, extending over nearly two centuries from the battle of Pelusium, Egypt was engaged in a constant struggle with the Persians for its independence, which it often regained, but as often lost. In these efforts, it received considerable assistance from the Greeks. Since its final conquest by the Persians (346 B.C.), the prophecy of Ezekiel, that "there shall be no more a prince of the land of Egypt," has been literally fulfilled, for not one native ruler has ever occupied the throne for a period of more than 2000 years. The subsequent history of this country will, therefore, be given in connection with that of the nations to whom it has successively belonged.

Subsequent history.

Egyptian Topography and Civilization.

44. Egypt, far back in the early ages, became a populous country, because of its extraordinary fertility, due to the annual inundations of the Nile, caused by the rains that fall on the equatorial highlands. In fact, this region may be geographically described as the valley of that river; and by some it has been called the "gift of the Nile." Its most ancient name was Chemi (*ka'me*), the Black Country, on account of the character of the soil. It yielded in great abundance immense crops of *dhowna*, a kind of maize, and other cereals; and thus the granaries of Egypt were able to supply food to all the surrounding nations in times of famine. The date-palm grew spontaneously. The Egyptian portion of the valley extended about five hundred miles from north to south, being bounded on the west by a rocky ridge sloping into the Great Desert, and on the east by low ranges descending to the Red Sea.

Soil.

Productions.

45. It was anciently divided into *Upper*, *Middle*, and

Lower Egypt. Upper Egypt, or the Theb'a-is, as it was often called, included the narrow valley in the extreme southern part. Its capital was Thebes, which, in the time of its splendor, is said to have covered twenty-three miles, and to have had one hundred gates. On its site are the villages of Luxor and Karnak, where the ruins of splendid temples, colossal statues, obelisks,

Divisions.

Upper Egypt.

Memnonian Statues, near Thebes.

and sphinxes still bear witness to the grandeur of this famous city. Near Thebes are the two colossal sitting figures, one of which is known as the statue of Memnon, which is said to have emitted a musical sound at the rising of the sun.* Originally, there was an avenue of eighteen such statues.

* The height of each of these statues is forty-seven feet, and they rest on pedestals about twelve feet high. The vocal Memnon is the statue of an Egyptian king (Amen'ophis). The sound emitted by this figure is said to have resembled the twanging of a harp-string. These statues were constructed more than 3000 years ago.

The most flourishing period of Thebes was during the eighteenth dynasty. It was pillaged by Cambyses, who carried off from it an immense treasure.

46. Middle Egypt, or Heptan'omis, as it was called on account of its seven districts, embraced the wider portion of the Nile basin below the Thebais. Its capital was Memphis, the city of the Pharaohs who received and protected the Israelites. This district contains the finest of the pyramids, which are situated on the west side of the Nile, extending a distance of about seventy miles. The first, or Great Pyramid, at Gizeh (*ghe'za*), is the most remarkable. It is said that 100,000 men were employed during thirty years in its construction. Lower Egypt, which consisted of the Delta of the Nile, was very fertile and populous. Sais was its chief city. [See Map, page 41.]

Middle Egypt.

Lower Egypt.

47. The power of the Pharaoh, or king, was absolute, except that he was more or less under the influence of the priests; and, at some periods of the history, was completely under their control.* Women were not entirely debarred from occupying the throne, nor even from the priesthood. The nation was divided into *nomes*, each of which had its governor (*nomarch*). The people consisted of many classes, but there was no fixed caste, as has been supposed.† Many occupations were hereditary; but the educational system was such that any one could by superior talent rise to eminence. Still the evils of class distinction were almost equal to those of caste. Shepherds and herdsmen, particularly swineherds, were held in great abomination. All handicrafts were despised by the upper classes, whose occupations were priestly, civil, or military, or such as required scientific knowledge. Even sculp-

Political system.

Social system.

* The growing influence of the priests, as Rawlinson remarks, was shown especially in the accession to power of the priestly dynasty of *Tanites*. These styled themselves "High Priests of Ammûn," and wore priestly costume.

† "*Castes*, in the strict sense of the word, did not exist in Egypt, since a son was not absolutely compelled to follow his father's profession."—*Rawlinson*.

ture and painting were degraded arts. There were many slaves, who were generally captives taken in war.

Religion.

48. The religion of the Egyptians, which was probably at first a simple worship of one God, became very complex, owing to the vast number of deities which were adopted into their system. Many of these were, doubtless, personified attributes of the Deity; but others were regarded as distinct personages, such as Osiris and Isis. The veneration in which many of the lower animals were held was a curious feature of this religion. Thus the ibis, the hawk, the dog, and the cat were considered sacred; and at Memphis the bull Apis, regarded as a symbol of Osiris, was a special object of adoration. To kill one of these sacred animals, even by accident, was to incur the penalty of death. In the temples certain *mysteries*, or secret ceremonies, were performed, to which the priests alone were admitted.

Worship.

49. The worship was either public or private, the former in the temples, the latter at the tombs. Every town had at least one temple dedicated to the chief divinity of the place, where were the images which symbolized his powers, and the sacred animal which he was supposed to animate. The religious services were only in part open to the common people. The worship at the tombs was designed to secure certain benefits for the deceased in the future state. Every tomb of the wealthy had a chapel for this purpose, but all passers-by were invited to enter and participate in the ceremonies, and to offer up prayers for the souls of the departed. The sacrifices to the gods consisted of animals and vegetables, with libations of wine and the burning of incense.

Funeral.

50. The funeral was the greatest of all the social ceremonies of the Egyptians. The period of mourning sometimes lasted seventy-two days, during which the process of embalming was performed. The body was swathed in many linen bandages, and the mummy thus formed

was covered with pasteboard, and often inclosed in a box, sometimes in a stone sarcophagus. It was then taken to the tomb, and offerings to the deceased were placed in the chapel.* The *Book of the Dead,* containing the funeral ritual of the ancient Egyptians, is still in existence. This great care to preserve the body from decay was due to the belief that the soul would, after a long period, return to reanimate it. It is believed that some of the pyramids were, for this reason, constructed by the kings in order to afford durable protection to their mortal remains. Imprisonment for debt was not permitted; but a man could pledge to his creditors the mummies of his ancestors, and if he failed in his lifetime to redeem them, he was himself deprived of burial.

MUMMIES.

51. The Egyptians made great progress in the mechanical and industrial arts. The weaving of cotton and linen cloth, working in copper and brass, and the making of glass and pottery were among the most prominent branches of manufacture. In their agriculture the people showed very great skill. A considerable traffic was carried on with other countries; gold, ivory, ebony, skins, and slaves were brought from Ethiopia, incense from Arabia, and spices from India. In exchange for these articles

Industrial arts.

Commerce.

* The bodies of the poor were first salted, and then boiled in bitumen. Vast numbers of sacred animals, bulls, apes, dogs, cats, sheep, etc., were also embalmed. It has been estimated that more than 400,000,000 human mummies were made in Egypt. Sepulchres have been opened in which thousands of them were found deposited in rows, one on another, without coffins. Shiploads have been transported to England, and ground up for use in fertilizing the soil.

grain and cloth were the chief exports. This commerce was carried on principally by Greek and Phœnician merchants, since the Egyptians had not attained any great degree of skill in ship-building or navigation.

52. Egyptian art was intended to illustrate the religious belief of the people. Hence it was characterized by grandeur rather than beauty. Their peculiar taste seems to have been the outgrowth of their religious ideas, for the design was rather to awaken awe than to please the eye with elegant and graceful forms. This prevented any progress in art, for all inventive genius was trammeled by their strict conventional rules based upon their religious principles. Colossal statues, symbolical uncouth figures, and animals of strange ideal forms took the place of that which is natural and beautiful. The temples and sepulchers were adorned with paintings, executed in strong but not glaring colors, in the peculiar Egyptian conventional style; that is, the style in which natural variety of form is sacrificed to an ideal sameness. The pigments used were very durable and often brilliant. Music was highly cultivated, and the instruments were of considerable variety and ingenuity. Dancing was also cultivated as an art.

Fine arts.

Painting.

Music and dancing.

The Obelisk, now in the Central Park, New York, as it stood in Alexandria.

53. Architecture was the greatest of the Egyptian arts. Massiveness and grandeur were the prominent features. This people delighted in pyramids, obelisks,* and stupendous temples, with immense columns and spacious halls, adorned with colossal statues, avenues of sphinxes, and elaborate sculpture, all producing an awe-inspiring effect. The huge blocks of stone used in these structures were drawn hundreds of miles from the quarries, by the united labor of thousands of men. The pyramids are the most celebrated of these structures. There are as many as seventy standing on the left bank of the Nile, but the Great Pyramid at Gizeh is the most famous.

Architecture.

The pyramids.

54. This massive stone structure, standing near the apex of the Delta, is believed to be the largest and oldest building now in existence. Its original height was 480 feet, and its base 764 feet square, covering an area of more than 13 acres; but by the removal of the casing-stones for the building of Cairo, its height was reduced about 30 feet. Like all the other pyramids, it faces the cardinal points, and is built on strictly scientific and mathematical principles; while in its form, position, chambers, and passages, it is supposed to symbolize many important truths. Its entrance passage is about four feet high, leading downward to a subterranean chamber cut out of the solid rock. The upward

Great Pyramid.

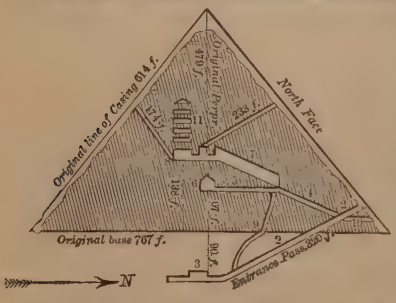
* The name *obelisk* (meaning in Greek a *spit*) was given to these tall and slender monoliths on account of their peculiar shape. They were erected in pairs at the gateways of temples, one standing on each side. They were taken from the quarries of Syene, and floated down the Nile on rafts, at the time of the inundation. Their form was dictated by a certain law of proportion; and their height varied from a little over 20 feet to 123 feet. On their sides were carved hieroglyphic records of the names and titles of the kings by whom they were erected. The one recently removed from Egypt to New York was originally placed at the gate of the temple of the sun, erected at Heliopolis by Thothmes III., where it stood for eighteen centuries, having been transported to Alexandria by the Romans in the time of Augustus. Its companion was removed with it, and at Alexandria was known as Cleopatra's Needle. This obelisk was removed to London a few years ago. An obelisk was removed from Luxor to Paris, and set up in the *Place de la Concorde*, in 1833. Several previously had been transported to Rome.

passage leads to what is called the Grand Gallery, 28 feet high and about 157 feet long, and thence to the highest and largest known room in the structure, called the King's Chamber, which contains a granite coffer, the only article of furniture in the pyramid. Below the King's Chamber is the Queen's Chamber, reached by a horizontal passage from the foot of the Grand Gallery. According to Herodotus, it was built by a king named Cheops (*ke'ops*), called also Shufu or Suphis; and the date of its erection was probably about 2400 B.C.*

55. The Great Sphinx, an immense sculptured figure of a fabulous monster, having the head of a man and the body of a lion, stands a short distance from the pyramids of Gizeh, with its head facing the Nile. It is supposed to be even older than the Great Pyramid. Its dimensions are enormous, the length of the body being 146 feet, and the distance across the shoulders 36 feet. Between the paws, which are 50 feet apart, a small temple was constructed. This colossal figure was intended to represent one of the Egyptian deities, Horus, the Sun-god, as named in the hieroglyphics.

Great Sphinx.

* No opening was discovered in this wonderful building till about 825 A.D., when, by order of a Saracen monarch, the Mohammedans broke into it, making an irregular passage (10); but in doing this they discovered the passage (2) made by the builders, the opening to which was carefully concealed from without. The diagram shows the subterranean chamber (3), the ascending passage (4), the horizontal passage (5), the queen's chamber (6), the grand gallery (7), the king's chamber (8), the passage leading to the subterranean chamber (9), and the chambers of construction (11) over the king's chamber; also ventilating tubes to the north and south. At the time of the Saracenic invasion this building was still perfect, and covered with hieroglyphics sufficient, as an Arab writer calculated, to fill 10,000 volumes. The Mohammedans took enough stone away to build all the mosques and palaces of Cairo. It originally contained nearly 7,000,000 tons of masonry, or 85 millions of cubic feet of cut stone. This would furnish enough material to construct a railway embankment 10½ feet high and 240 miles in length.



56. The Egyptians made great progress in many of the sciences. Their knowledge of astronomy was quite extensive, as is shown by the observations they made, and their mode of reckoning time; while their achievements in architecture prove that they had considerable knowledge of mathematical and mechanical science. They were also versed in medicine and surgery. They possessed great skill in many of the useful arts, including pottery, the manufacture of glass and porcelain, dyeing, and the making of linen. They were likewise skilled in the polishing and engraving of precious stones, and in metallurgy.

Science.

Useful arts.

57. The language of the ancient Egyptians was related to the Semitic, but differed from it in many respects. Its modern form is the Coptic. In ancient times there were different dialects in upper and lower Egypt. Hieroglyphics were used for monumental writing, from which a kind of running hand was formed, used for documents written on papyrus; and besides these there was the demotic, or common writing. The mode of writing was with a reed, the hieroglyphs being traced in black; but the paragraphs were commenced in red. The sculptured hieroglyphs were also embellished with colors. Much of the ancient literature has come down to us, but is generally disconnected and of little value. The discovery of the famous "Rosetta Stone" led to the deciphering of the hieroglyphic inscriptions, by means of which a flood of light has been thrown upon ancient Egyptian history.*

Language and literature.

* "All three forms of hieroglyphic writing were alike unintelligible to the Greek travelers in Egypt, but they had the priests for interpreters. This key lost, the treasures of Egyptian learning—'a library of stones and papyri in myriads of volumes'—appeared to be sealed forever, till, early in the 19th century, the key was found by Dr. Young, and successfully applied by M. Champollion. The discovery was first made from the 'Rosetta Stone,' one of the gatherings of Napoleon's expedition to Egypt, and now in the British Museum. It is a piece of black basalt, engraved with a trilingual inscription in honor of King Ptolemy V., Epiphanes, about the beginning of the second century B.C. The same text is repeated, first in hieroglyphics, secondly in enchorial [demotic] characters, lastly in

58. The pictures on the monuments and tombs give us a fair representation of the every-day life of these remarkable people. At their feasts, which were numerous among the rich, the host and hostess presided. The seats were single or double chairs, but many sat on the ground. The servants decked the guests with lotus flowers, and piled meat, fruits, cakes, and other food on small tables placed before them; while hired musicians and dancers entertained the company. They had several games, among which was a kind of draughts or chess. The rich rode in chariots, or in heavy carriages drawn by oxen. Women were treated with respect, and enjoyed a greater degree of freedom than in many of the Asiatic civilizations.

Social life.

The Ethiopians.

59. Directly south of Egypt lay the country of the Ethiopians, a nation the origin of which is lost in antiquity. Its capital, Mer'o-e, on account of its favorable situation on the upper Nile, became the emporium of Arabia, Egypt, and other nations in its vicinity; and Ethiopia grew to be one of the most powerful states of the ancient world (about 1000 B.C.). For a time it was tributary to Egypt; but (about 750 B.C.) it acquired its independence, under Sab'a-co, and in its turn subdued Egypt, which it kept under its sway about sixty years.

Meroe.

Greek; but the stone is so mutilated at the corners and one edge, that the first part of the hieroglyphic text and the last part of the Greek are lost, as well as the beginning of several lines of the enchorial. The first comparison made was that of certain names and titles, which occur frequently in the Greek text, with groups of characters similarly repeated in the corresponding parts of the enchorial. Conspicuous among these was the name of *Ptolemy*, which Dr. Young next found in the hieroglyphic text, guided by a suggestion, previously made, that the *oval rings*, or *cartouches*, constantly seen in hieroglyphic inscriptions, formed the inclosure of royal names. Hence he determined the phonetic or alphabetic value of the characters which he supposed to spell *Ptolemaios*, or *Ptolemeos*, and then those of *Berenice*. In 1822 the publication of the bilingual inscription on the obelisk at Philæ enabled Champollion to decipher the name of *Cleopatra*. The subsequent discovery of many other Greek and Roman names led him on to the deciphering of the letters of common words."—*Smith's Ancient History of the East.*

60. During the reign of Psammetichus, 240,000 Egyptians emigrated to Ethiopia, and settling there added greatly to the prosperity of the state. After subduing Egypt, Cambyses invaded Ethiopia; but his soldiers suffered terrible hardships from famine in the deserts before they reached Meroe, after the capture of which he was obliged to abandon his hopes of further conquest and return to Egypt. About five centuries later, Ethiopia was conquered by the Romans.

Invasions of Cambyses.

SECTION V.

The Phœnicians.

61. Phœnicia, bordering on the eastern shore of the Mediterranean Sea, is particularly noted for its two great cities, Sidon and Tyre, the most ancient seats of commerce mentioned in history. Each had a government of its own, and each sent colonies to different parts of the world. The most ancient were Ga'dēs (now Cadiz), in Spain (Tarshish), and Utica, in Africa. Some of the earliest settlements in Greece are said to have been made by Phœnicians. The greatest of their colonies was Car'thage, on the northern coast of Africa, founded by Dido, a Tyrian princess (878 B.C.). Ar'a-dus was also an important city of Phœnicia.

Sidon and Tyre.

Colonies.

62. Phœnicia was, in fact, a confederacy of states, or large and powerful cities, of which Sidon was the most ancient, and for some time the most flourishing; but her defeat by the Philistines of Ascalon gave the precedency to Tyre (about 1050 B.C.). This city, like the others in Phœnicia, was under the rule of kings, but the priesthood and the aristocracy had great influence. The list of the

Sidon and Tyre.

Tyrian kings from 1050 to 830 B.C. is known to us. About the close of that period, the country was invaded by the Assyrians, and lost its independence. After the fall of that empire, Phœnicia was brought under the power of the Egyptians (608 B.C.), and three years afterward was conquered by Nebuchadnezzar.

GEOGRAPHICAL STUDY.

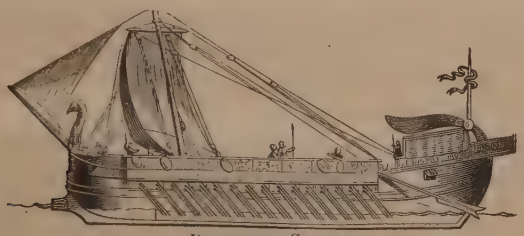
What was the situation of: PHŒNICIA? SYRIA? JUDAH? ISRAEL? EDOM? MOAB? GILEAD? GALILEE? Tyre? Sidon? Aradus? Jerusalem? Damascus? Samaria? Askelon? Gaza? Ashdod? Joppa? Beer-sheba? Byblus? Tadmor? Ezion-geber? Dead Sea? Jordan River? Orontes River? What name has been given to the whole district west of the Jordan? *Ans.* Palestine, or the Holy Land.

63. Tyre revolted from him eight years later, and maintained a successful resistance for thirteen years, when she was again brought under the Babylonian yoke, and so remained till both Tyre and Sidon were reduced by Cyrus (538 B.C.). Having revolted from the Persians (in 351 B.C.), Sidon was fired by its own inhabitants and entirely destroyed. It was, however, rebuilt. Both cities were taken by Alexander the Great (in 332 B.C.), Tyre yielding to the conqueror after a determined resistance of seven months.

64. The Phœnicians were the greatest navigators and merchants of antiquity. Keeping near the shore, and guided by

the stars, their ships visited the most remote parts of the Mediterranean Sea, and even passed the "Pillars of Hercules" (Strait of Gibraltar) into the Atlantic, probably reaching the "Land of Tin"—the peninsula of Cornwall, in Britain; also the Canaries, the Azores, and the Madeira Islands in the west, and India and Ceylon in the east. Wherever trade was profitable they extended their voyages, and they were careful to conceal from all others the course they took to the wealthy lands they reached. When Herodotus visited Tyre, he could gain no information of the source of their supply of tin and amber, although they had been selling those products to the Greeks for centuries.*

Navigation and commerce.



PHŒNICIAN SHIP.

In their desire for gain the Phœnicians did not at times scruple to commit piracy; and they sometimes, it is said, kidnapped Greek and Hebrew children and sold them for slaves. Many of the great commercial centers on the shores of the Mediterranean grew from Phœnician settlements. Thus it will be seen that the Phœnicians were masters of the commerce of the world before the Greeks became at all prominent on the field of history.

65. Their manufactures of glass and linen, of perfumes and purple dye, were sources of unbounded wealth; and the Phœnicians were universally considered to be the most skillful

*It is related that the master of one of their merchantmen bound for the "Land of Tin," perceiving himself followed by a Roman ship, which had been sent to learn the way, ran his vessel on the rocks to lead the rival craft to destruction, and on his return home his government indemnified him for the loss.

workmen in gold, silver, ivory, and bronze. These manufactured articles they exchanged for the rich products of distant lands. From the natives of Tarshish (southern Spain) they obtained gold, silver, iron, and lead; for this country at that time was almost a mine of wealth, silver being so plentiful that the merchants, as Aristotle relates, ballasted their ships with it. For these treasures the simple natives eagerly accepted Tyrian ornaments and glass trinkets. On the southern shores of the Baltic a similar traffic was carried on for the precious amber of that region.

Manufactures.

Traffic.

66. These people also made great progress in literature. Their alphabet was more complete than any that previously existed, for it was *phonetic;* that is, it represented the elementary sounds of spoken words, not pictures of objects. It is stated that Cadmus, a Phœnician, brought sixteen letters into Greece, thus forming a basis for the Greek alphabet. However this may be, it is certain that not only the Greek but all our modern alphabets are directly or indirectly based upon that of the Phœnicians. Thus, whatever the origin of these wonderful people, for it is impossible to say whence they came, they must be considered among the most enterprising, ingenious, and intellectual nations of antiquity.

Literature.

Alphabet.

Head of Baal.
(From a Tyrian Coin.)

67. The Phœnicians worshiped a vast multitude of gods, among whom Ba′al was pre-eminent, corresponding to the Babylonian deity of that name; and next to him was a female

deity named As-tar'te, whose emblem was the moon. The evil principle was personified by the dreaded being Moloch, to whom they sometimes sacrificed their children and other human beings. They erected temples, but chiefly selected for their places of worship mountains, glens, groves, and the banks of streams, which they deemed the favorite abodes of the gods. Fire was kept burning perpetually on their altars, and they sacrificed both men and animals. Many of their religious rites and ceremonies were dreadfully cruel and degrading,

Religion.

SYRIA.

68. Syria is the name given to a region of indefinite extent situated to the east of the Mediterranean Sea. By the Hebrews it was called A'ram. It was united under one government till the time of its complete conquest by the Persians. There were several states, but the one most generally known was Syria of Damascus, which was an important state even in the times of Abraham. In the subsequent history of the Jews it became quite prominent. King David gained a great victory over the Syrians of Damascus, and reduced their city; but during Solomon's reign it regained its independence (1000 B.C.).

Situation.

Damascus.

69. There were three kings named Ben-ha'dad, all of whom contended repeatedly with the Hebrews. Benhadad II. was murdered by the usurper Haz'a-el, who afterward gained important victories over the Israelites, ravaged their territory, and plundered Jerusalem (about 850 B.C.). His son, Benhadad III., also "oppressed Israel." At a later period, Syria was successively subdued by the Assyrians, Persians, and Macedonians. About 63 B.C., it became a Roman province, and was subsequently divided into several provinces.

Benhadad.

SECTION VI.

The Hebrews.

70. Palestine was situated between the Mediterranean Sea and the valley of the Jordan River, extending about 145 miles from north to south, with an average breadth of less than fifty miles. The name is a corruption of Philistia, or the country of the Philistines, those fierce idolaters with whom the Hebrews waged many wars. Their chief cities were Ash'dod, or A-zo'tus, As'ca-lon, Gath, Ga'za, and Ek'ron, all noted in sacred history. The western parts of what was called Palestine were inhabited by the Canaanites and other tribes, or nations (*seven* mentioned in the Scriptures), which were conquered by the Hebrews.

Situation.

Philistines.

Canaanites.

71. The Hebrews were a Semitic race. Abraham journeyed from Chaldea to Canaan (Palestine), where his descendants continued to dwell as a patriarchal and pastoral nation until Jacob and his sons left the country to settle in Egypt. The Jewish state properly commences with the Exodus from Egypt and the settlement again in Palestine. Of the twelve tribes of Israel, nine and a half were located to the west, and two and a half to the east, of the Jordan. Into this region they had been led by Joshua, as Moses was permitted only to catch a glimpse of the promised land. After the death of Joshua followed the period of the Judges, which lasted about five centuries. The last of the Judges was Samuel, who, when the people demanded a king, anointed Saul (1095 B.C.).

Tribes of Israel.

72. Saul was succeeded by David, during whose reign (from 1055 to 1015 B.C.) the kingdom of Israel stretched from the Mediterranean Sea to the Euphrates River, and from Syria to the Red Sea. He encouraged navigation and trade, particularly with Tyre, which

David.

led to a vast influx of the precious metals into the kingdom, and afterward made Solomon's court a scene of oriental luxury and magnificence. The reign of Solomon (1015–975 B.C.) was the most splendid period in Jewish history. He built a sumptuous palace, and caused the great temple to be constructed. Alliances were formed with the surrounding nations; an active trade with Egypt was opened; and, to facilitate his commercial enterprises, he erected Tad'mor in the desert, which afterwards became so renowned as Palmy'ra. He also built a superb navy at a port (E'zi-on-ge'ber) which he established at the northern part of the Red Sea. [See map, page 56.]

Solomon.

73. The glory of Solomon's splendid kingdom was not to continue. Already, during his life, luxury had brought its usual corruption and weakness. The purity of religion was stained by cruel and licentious rites; the people were oppressed by a burdensome taxation; and dissension and discontent prevailed. The tyranny and insolence of Re-ho-bo'am, Solomon's son and successor, completed the ruin of the kingdom, causing the revolt of the ten tribes, who followed Jer-o-bo'am, and set up a new kingdom of Israel at Shē'chem. To Rehoboam were thus left only two tribes, forming the kingdom of Judah. A desultory war was kept up between these two kingdoms during most of the reign of Jeroboam, which lasted twenty-two years.

Revolt of the Ten Tribes.

74. The territory ruled over by Jeroboam was partly beyond the Jordan. It reached from the borders of Damascus to within ten miles from Jerusalem; and in its first period contained twice as large a population as Judah. Its first capital was She'chem; the second, Tirzah; and the last, Samaria. In about 250 years nineteen monarchs reigned, the history of whom is but a sad record of wickedness and war. They deserted the purity of the former religious worship, and practiced idolatry, against which the prophets vainly denounced the judgments of Heaven. The

Israel.

kingdom was destroyed by the Assyrians, to whom the last king, Ho-she'a, surrendered Samaria, and the ten tribes were carried into captivity (721 B.C.). Their place was supplied by Babylonian settlers, from whom, with the remnant of the Jewish population, was derived the Samaritan race.

75. The kingdom of Judah lasted 135 years longer than Israel. Most of its kings were wicked and idolatrous; but, during the reign of the good king Je-hosh'a-phat (916–892 B.C.), the kingdom was in a more prosperous state than it had been since the reign of Solomon. Hezekiah's reign (726–697 B.C) is remarkable for the invasion of Sennacherib and the miraculous destruction of his army. The last king was Zed-e-ki'ah, during whose reign Nebuchadnezzar, king of Babylon, took Jerusalem and destroyed it, sending the Jewish king in chains to Babylon, whither were also transported the wretched inhabitants (586 B.C.). The temple was razed to the ground, and for more than fifty years the holy city perished, except in the memory of the heart-broken exiles. The restoration of the Jews took place in 536 B.C., in pursuance of an edict of Cyrus, the great Persian monarch, which permitted the Jewish people in Babylon to return to Jerusalem, and to rebuild the temple, every Jew in the city being enjoined by the edict to assist in the work.

Judah.

Antique Vessels.

76. After the edict of Cyrus, the Jews remained under the dominion of Persia till the time of Alexander; and on his death (324 B.C.), they became subject to Ptol'e-my (*tol'e-me*), one of his successors. Subsequently the kings of Egypt and Syria con-

tended for Palestine, until An-ti'o-chus the Great defeated the Egyptians, and thus became its ruler. In consequence of the oppression of one of his successors, the Jews revolted, under the renowned Judas Mac-ca-be'us, who in a succession of victories routed the Syrian armies, and entered Jerusalem in triumph (165 B.C.).

Subsequent Jewish history.

77. After his death (161 B.C.), his brothers completed the work of national deliverance, and they and their successors ruled as high-priests, until Aristobu'lus assumed the crown (106 B.C.). The second king of that name was subdued by Pompey, the Roman general, when Judea became a Roman province. The successors of Judas Maccabeus are called the Maccabees, or the As-mo-ne'an dynasty. These were followed by the dynasty founded by Herod the Great, who ruled under the Romans (37 B.C.–44 A.D.). Subsequently Judea was appended to the Roman province Syria. The revolt of the Jews led to a "war of independence," which was closed by the destruction of Jerusalem by Titus (70 A.D.) and the final dispersion of the Hebrew race.

HEBREW COSTUME.

78. The civilization of the Hebrews was not marked by any great and peculiar progress in the arts and sciences; and the world has received no impulse from their national achievements or history in this respect. Their religious institutions, spiritual ideas, and moral teachings have, however, exerted a mighty influence on modern civilization. The sacred writings of the Jews are still a treasury of inspired wisdom, the influence of which pervades the most civilized nations of the globe.

Hebrew civilization.

SECTION VII.

The Hindoos.

79. The original seat of the great Aryan race appears to have been the region lying between the northwestern boundary of India and the shores of the Caspian Sea. [See map No. II.] From this country emigrants pushed across the Indus River, and drove toward the south or reduced to servitude the native inhabitants. Of these Aryan invaders, mingling with the darker races whom they had subdued, the Hindoos are the descendants. The land was subsequently called *Ar'ya-ā-var'ta*, or the *Home of the Aryans.* The date of this invasion is uncertain, but it has been placed by some Sanskrit scholars as far back as 3100 B.C.

Aryans.

80. These invaders brought with them a religion called Brahmanism and the Sanskrit language, and also established the institution of *caste.* Of these castes the Brahmans or priests, constituted the highest, and the *Su'dras*, or conquered people—the artisans and laborers—the lowest. To these may be also added the *Pa'riahs*, or outcasts.

Castes.

The Sanskrit is now a dead language, but a comparison of it with other languages shows it to have been the parent of Greek, Latin, Iranian or Persian, German, Celtic, Slavonic, and most of the languages of modern Europe.

Sanskrit.

The *Vedas*, or sacred books, written in this language, are believed to be as old as 2000 B.C. The ancient literature of the Hindoos includes many other interesting works, both in prose and poetry, a number of which have been translated into English and other modern languages.

Vedas.

81. The Vedas teach the worship of one Supreme Being, an Infinite Spirit, pervading all things, and manifesting himself under three forms: Brahma, the creator; Vishnu, the preserver; and Siva, the destroyer. The doctrine of the "transmigration of souls" was a promi-

Religion.

nent feature in these religious teachings. According to this belief, the souls of all those who had not lived pure lives passed at death into the bodies of lower animals as a punishment. In the sixth century B.C., there arose a wonderful religious reformer or teacher in the person of Prince Gauta'ma, called Buddha (*bood'dah*)—the *Enlightened.* He was the founder of Buddhism, a religious system which at first was pure and spiritual, but subsequently became stained with many abuses and corrupted with idolatry and superstitious practices. It is now the religion of a large part of mankind.*

Buddhism.

82. We have no continuous authentic history of the ancient Hindoos. The first event in connection with the history of Europe that brings India into notice is the invasion of the country by the Macedonians, under their great leader, Alexander the Great (326 B.C.). After several engagements with the native princes, he was compelled to retire without making any conquests. The historians who accompanied the army wrote quite a full description of the people and their peculiarities.

History.

83. The wealth of India—its diamonds and other precious stones, pearls, silks, spices, and perfumes—made this land for many centuries an object of interest, and trade with it was eagerly cultivated. Maritime commerce with India was carried on by the Phœnicians, as it was afterward by the Italian commercial states. A great overland trade was also carried on not only by the Phœnicians but by other nations. In all other respects, however, the country and its people remained a sealed book for ages.

Wealth and trade.

* "In point of age, most other creeds are youthful compared with this venerable religion, which has in it the eternity of a universal hope, the immortality of a boundless love, an indestructible element of faith in final good, and the proudest assertion ever made of human freedom."—*Edwin Arnold.*

SECTION VIII.

The Chinese.

84. China is spoken of by the ancient classic writers as the land of the *Se'res*. In the Middle Ages it was called the empire of *Cathay'*. From others it received the name of *Sin, Chin,* or *China.* The latter name is supposed by some to be derived from the *Tsin* dynasty, of the third century B.C. In the ancient descriptions of this country, its rich products—raw silk, silk stuffs, fine furs, and excellent iron—are especially mentioned. The Greeks and Romans had but a very indefinite knowledge of the Chinese and their country. In the Middle Ages, it became better known, particularly through the account given by Marco Polo of his travels in Cathay.

China.

85. The Chinese historians extend their records back during fabulous periods of hundreds of thousands of years, but fail to explain the origin of the race. They describe the first settlers as nomadic emigrants from the region near the Caspian Sea, who, however, soon devoted themselves to agriculture, cultivating grain and flax, and nourishing silkworms. They established centers of trade, and began to study science, particularly astronomy. They had a kind of hieroglyphic writing. The natives could make but little resistance to the "black-haired race," so much superior to themselves in intelligence and vigor, and hence were driven into the less habitable parts of the country.

Origin.

86. All the early history of the Chinese is very obscure, but, about the twenty-fourth century B.C., the mist begins to rise, and we have a continuous history of dynasties and kings. In the tenth century, the formidable Tartars commenced their incursions, and down to modern times continued to harass the empire. In the sixth century (551 B.C.), the wise teacher

History.

Tartars.

Confucius was born, who devoted his long life to the endeavor to instill into the minds of the people pure principles of virtue and religion. Not until after his death, however, were his precepts respected; they were then erected into a religious system known as *Confucianism.*

Confucius.

87. Lao-tse (*low-tsā'*) was contemporary with Confucius, and he also founded a religious system, called *Taouism,* which still extensively prevails. A wise and powerful monarch, called in the Chinese history "the first universal emperor," in the third century B.C., gained several great victories over the Tartars, and to prevent their incursions in the future, planned the construction of the "Great Wall," but died before it was completed (210 B.C.). Buddhism was introduced from India about 65 A.D., and now extensively prevails.

Taouism.

Great wall.

Chinese Civilization.

88. The character, institutions, and customs of the Chinese have undergone but little change since the earliest times. They have ever been jealous of foreigners, fearful of innovations, and attached to their own modes in everything. Their government is an absolute monarchy; but the emperor is regarded as the father of his people, and as being specially the son of Heaven, and the mediator between Heaven and all who belong to the Chinese nation. Prayers and sacrifices for the people are offered by him at stated times. The punishments inflicted upon criminals are severe and cruel. The patriarchal system prevails in social life, obedience to the head of the family being sternly enforced. Education receives a great deal of attention, and is the passport to all offices, to which every one is eligible.

Manners and customs.

Government.

Education.

89. The Chinese language is one of a small class of Asiatic languages which are usually described as *monosyllabic.* It has no alphabet, the characters being chiefly symbols of the

objects which they are designed to denote. There are at least 30,000 characters in the language, represented to the ear by about 500 syllabic sounds. The ancient literature embraces the works compiled by Confucius, five in number, among which is the *Book of History*, which treats of a period extending from the twenty-fourth century to 721 B.C. These, with four other works, constitute the famous *classics*, with which every educated Chinaman must be familiar. The art of printing was known to the Chinese several centuries before it was invented in Europe.*

Language and literature.

90. The native religions of the Chinese are those founded by Confucius and Lao-tse. The former is rather of a moral and philosophical character; the latter, of a spiritual nature. The educated, as a general thing, profess Confucianism; the middle and lower orders, Taouism or Buddhism. Great toleration in religion prevails. The saying is common: "Religions are many; reason is one; we are all brothers." Multitudes of superstitious beliefs and ceremonies have disfigured the ancient religions as now professed and practiced by the people.

Religion.

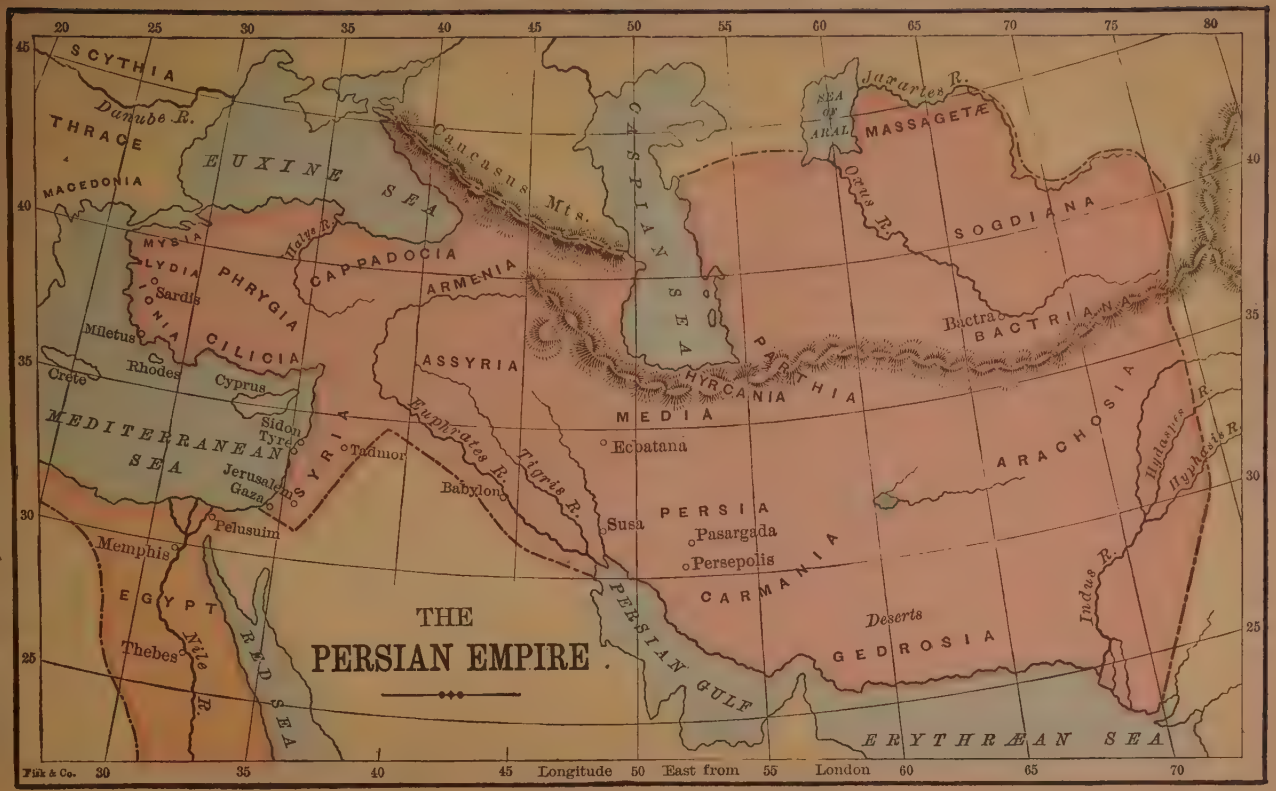
SECTION IX.

The Persians.

91. The Persians were an Aryan race who migrated to the lofty plain of Iran from the region east of the Caspian Sea. Achæmenes (*a-kem′e-nēz*) seems to have been the founder of the monarchy about a century before the time of Cyrus. There were many tribes, of which the Pa-sar′ga-dæ were the most prominent, forming a

Origin.

* The modern literature of China is very extensive. The royal library contains at least 100,000 volumes, its catalogue alone filling 122 volumes.


SCYTHIA
Danube R.
THRACE
MACEDONIA
EUXINE SEA
Caucasus Mts.
CASPIAN SEA
SEA OF ARAL
Jaxartes R.
MASSAGETÆ
Oxus R.
SOGDIANA
Halys R.
MYSIA
LYDIA
PHRYGIA
CAPPADOCIA
ARMENIA
Sardis
Miletus
CILICIA
Crete
Rhodes
Cyprus
ASSYRIA
PARTHIA
HYRCANIA
Bactra
BACTRIANA
MEDIA
Ecbatana
Euphrates R.
Tigris R.
Babylon
Sidon
Tyre
Tadmor
SYRIA
MEDITERRANEAN SEA
Jerusalem
Gaza
Pelusium
Memphis
EGYPT
Nile R.
Thebes
RED SEA
PERSIA
Susa
Pasargada
Persepolis
CARMANIA
PERSIAN GULF
Deserts
GEDROSIA
ARACHOSIA
Hydaspes R.
Hydaspes R.
Indus R.
ERYTHRÆAN SEA
THE
PERSIAN EMPIRE.
Longitude East from London
Fisk & Co.

No. 2.

kind of nobility. The Persians, before Cyrus, were subject to the Median monarchy; but that ambitious prince being kept as a sort of hostage at Ecbatana, and seeing that the luxury and effeminacy of the Medes had undermined their strength, determined to throw off the Median yoke. This he accomplished in spite of all the efforts which Astyages made to repress the revolt. The conquest of Media by Cyrus and the capture of Astyages opened the way for greater changes.

Cyrus.

92. By a wonderfully rapid series of conquests Cyrus then made himself master of Lydia, the Asiatic Greeks, Babylon, and the nations of the remoter East—Hyrca'nia, Par'thia, Bact'ria, Sog-di-a'na, etc. [See map No. II.] Babylon, as already related, fell before his conquering arms in 538 B.C. All these countries were subdued by this extraordinary man in less than thirty years (558–529 B.C.). The circumstances of his death are variously related. Herodotus says he was killed in an expedition against the Massagetæ (*mas-saj'e-te*), a barbarous tribe living east of the Caspian Sea.* He was succeeded by his son Camby'ses.

Conquests of Cyrus.

Death.

* The account given by Herodotus is as follows: "Tomyris, queen of the Massagetæ, when she found that Cyrus paid no heed to her advice, collected all the forces of her kingdom and gave him battle. Of all the combats in which the barbarians have engaged among themselves, I reckon this to have been the fiercest. The following, as I understand, was the manner of it: First, the two armies stood apart and shot their arrows at each other; then, when their quivers were empty, they closed and fought hand to hand with lances and daggers; and thus they continued fighting for a length of time, neither choosing to give ground. At length the Massagetæ prevailed. The greater part of the army of the Persians was destroyed, and Cyrus himself fell, after reigning nine-and-twenty years. Search was made among the slain, by order of the queen, for the body of Cyrus: and when it was found, she took a skin, and, filling it with human blood, she dipped the head of Cyrus in the gore, saying, as she thus insulted the corse, 'I live, and have conquered thee in fight; and yet by thee am I ruined, for thou tookest my son with guile; but thus I make good my threat, and give thee thy fill of blood.'" According to Xenophon, Cyrus died peacefully in his bed. Ctesias says he was mortally wounded in a battle with Derbices, and died in his camp a short time afterward. There seems to be little reason to doubt that he died in a violent manner, but it is uncertain what enemy he was contending against at the time.

93. Cambyses was a warlike prince, as well as cruel and despotic. He caused his brother Smerdis, sometimes called Bardius, to be put to death on account of jealousy, because Cyrus had left to him the government of several important provinces. He compelled the submission of Phœnicia and Cyprus, the great naval powers of western Asia, and then invaded Africa (525 B.C.). He defeated Psammenitus, took the city of Memphis, conquered the Libyan tribes, and planned the conquest of Carthage, but the Phœnician soldiers in his army refused to attack their own colony. The army which he sent to capture the temple of Ammon, situated in an oasis of the desert (Si-wah′), perished in a simoom; and the march of his own army against Ethiopia was arrested in the Nubian desert by drought and famine.

Cambyses.

94. On his return to Egypt he found it in a state of revolt, to repress which he was guilty of the wildest atrocities, compelling the Egyptian king to take poison, killing the sacred animals, and otherwise offending the religious prejudices of the people. In the mean time a revolution took place at the Persian capital. A Magian personated the murdered Smerdis, and seized the throne, being supported by the Magian order, the most powerful in Persia. Cambyses on his way homeward died, some say by suicide, others in consequence of a wound which he accidentally inflicted upon himself while mounting his horse (522 B.C.).*

Revolt of Egypt.

Smerdis.

Death of Cambyses.

95. Smerdis, the impostor, on the discovery of the fraud, was quickly deposed by the Persian nobles, who elected Dari′us I., called Hys-tas′pes, king. He was the greatest of the

* "The Magian revolution was religious rather than political. The subject is still to some extent obscure; but it seems certain that Magianism and Zoroastrianism were at this time two distinct and opposed systems. The pretender was a Magus, born in the eastern part of Persia; and the object of the revolution was to make Magianism the state religion. Its ill success re-established the pure religion of Zoroaster."—*Rawlinson.*

Persian monarchs, being both a conqueror and a statesman. He speedily put down the rebellions which, on his accession, had broken out in all parts, and then perfected the organization of the empire, dividing it into twenty provinces, over which he placed governors, or *satraps*, as they were called by the Persians. He made Susa his capital in the spring, Ecbatana in summer, and Babylon in the winter.

Darius I.

96. Several great military expeditions were then undertaken. The first was against western India, near the headwaters of the Indus, where he made conquest of a rich gold tract that added greatly to the revenues of the empire. The next was against the barbarous Scythian nations dwelling on the vast plains lying north of the Euxine. With an immense army he crossed the Bos'po-rus by means of a bridge of boats, and advanced against these people, who fled at his approach. This expedition seems to have been undertaken more for the purpose of overawing the people than to make conquests, and after ravaging the country he returned to Persia, leaving a force to subdue Thrace.

97. The Greek colonies of Asia Minor, provoked by the tyranny of the Persians, planned a revolt, and expelled or put to death their governors. Sardis, the capital of the *satrapy*, was taken and burned; but the rebellious states, after several battles, were compelled to surrender, and were punished with great severity. Athens, having aided and abetted the insurrection, brought upon herself and all Greece the vengeance of the Persian despot, who sent two great expeditions to conquer the country. These were unsuccessful. In the second of them, the Persian army, numbering more than 100,000 men, was defeated by the Greeks on the plains of Marathon, not far from Athens. This was the first signal defeat which the Persians had ever encountered. While organizing a third expedition, on a still larger scale, Darius died (485 B.C.).*

Revolt of the Greek colonies.

* "Darius probably died at Susa; but he was buried in the vicinity of Persepolis,

98. Xerxes I. (*zerx′ēz*), the son and successor of Darius, renewed the attempt to subdue the Grecian states, and for the purpose collected a vast army and fleet; but he met with a disastrous defeat both by land and sea. After a reign of twenty years,* he transmitted the enterprise to his son, Ar-tax-erx′es I., who was at last compelled to make peace with the Greeks, after the war had continued about fifty years (449 B.C.). The subsequent history of Persia is of little importance, except as it is connected with that of the Greeks. The last king was Darius III., called Cod-o-man′us, who was subdued by Alexander the Great (329 B.C.). Persia then became a part of the Macedonian Empire, having lasted a little over two centuries.

Xerxes I.

Artaxerxes I.

Darius III.

PERSIAN WAR-CHARIOT.

CIVILIZATION OF THE PERSIANS.

99. Until after the reign of Cyrus the Great, the Persians were a hardy race, of simple manners and great courage in war; but they soon became soft and effeminate, like the Medes, to whom they were related. They lost their bold hardihood, and sank into a corrupt

Manners.

where he had prepared himself an elaborate rock tomb, adorned with sculptures, and bearing a long inscription, all of which remain to the present day. The great palace of Persepolis was his conception, if not his work, as was the equally magnificent structure at Susa, which was the ordinary royal residence from his time. He likewise set up the great rock inscription at Behistun, the most remarkable of all the Persian monumental remains."—*Rawlinson's Ancient History.*

* Xerxes was a licentious and cruel monarch, and from him commenced the long course of folly, self-indulgence, and wickedness that disgrace the subsequent history of Persia. He was murdered by the captain of his guard and his chamberlain. Xerxes is supposed to have been the Ahasuerus of Esther; as the latter name is the Semitic equivalent of the Aryan *Khshayarsha*, corrupted into *Xerxes*.

state, brought about by luxury and sensual indulgence. They made but little progress in the industrial arts, as they were enabled to obtain from Egypt, Assyria, Babylonia, Phœnicia, and India the rich products of those countries.

Arts.

100. Architecture was, however, cultivated with success; and the ruins of their beautiful city, Per-sep'o-lis, still bear witness to the progress they had made in that art. This city, called in ancient times "The Glory of the East," was adorned in every possible way by the great Achæmenian princes. The most prominent features of its edifices were lofty and spacious stone platforms, approached by magnificent flights of stairs, also elaborate and tasteful sculptures and bas-reliefs, and long rows of light and graceful columns. The interiors were ornamented with beautiful paintings. The royal palace of Persepolis, afterward wantonly destroyed by Alexander the Great, was a miracle of magnificence, as the ruins of the Great Hall of Xerxes, or Hall of a Hundred Columns, still dimly show. The Persians, unlike the Egyptians and Assyrians, delighted rather in splendid palaces and sumptuous tombs than in stately and magnificent temples. Ruins of palaces are also found at Pasargadæ, which was the residence of Cyrus and Cambyses, as Persepolis was the capital of Darius and Xerxes. There are similar ruins of Susa and Ecbatana.

Architecture.

101. The ancient religion of the people of Iran was, at first, a kind of Brahmanism, like that of the Hindoos; but after the exodus of the Aryans, who migrated to India, a deadly feud arose between the two branches of that race, and the Persians adopted new beliefs and ceremonies. Their religion was, however, essentially the worship of one Supreme Being, symbolized by the sun and by fire; but, in course of time, it became corrupt, under the Magi, or fire-priests. Then Zo-ro-as'ter, or more properly Za-ra-thus'tra (meaning *chief* or *high-priest*),

Religion.

Zoroaster.

arose, and taught a purer and simpler doctrine, the worship of the Infinite Spirit, under the name of Ahura Maz'da (Ormuzd).* This is the religion of the Parsees, and is contained in the sacred book of the Persians, called Zend-Avesta.† In later times, Zoroaster's teachings were perverted into the doctrine of Ormuzd, the principle of good, and Ahriman, that of evil. Light and fire, as emblems of the Divinity, are held sacred; and in the temples the fires are kept perpetually burning. Even the priests approach them with masked faces, lest their breath should defile them; and they touch them only with consecrated implements.

102. The chief remains of ancient Persian are the cuneiform inscriptions of the Achæmenian princes, discovered in the ruins of Persepolis, on the famous rock of Behistun, and at other places. A few proper names, and terms for vessels and garments, have survived in the Bible, chiefly in Daniel. The alphabet commonly used by the Persians was not cuneiform, but Semitic. The Zend, a rich language, agreeing with the Sanskrit of the Vedas, died out in the third century B.C. The *Shah Nameh* (*Book of Kings*), a poem, written by Firdusi (*feer-doo'se*) in the tenth century A.D., contains the history of Persia from the earliest times. Much of it is, however, fabulous.‡

Language.

* *Ahu'ra* is the good spirit, as *Diva* is the evil one. *Ahura-Mazda* is the *Good Spirit, the Creator.* This word was corrupted into *Ormuzd.* Zoroaster's life is shrouded in darkness, very little being known in regard to the period in which he lived, or the circumstances of his career as a religious reformer. He was born, it is said, in Bactria; and the Persian traditions appear to indicate that he must have lived before the Assyrian conquest of Bactria, which took place about 1200 B.C. The Zend-Avesta represents him as a being of supernatural character, endowed with divine powers and intelligence, holding intercourse with the Deity, and receiving from him the moral and spiritual truths which he taught to mankind.

† *Zend* means *translation* or *commentary; avesta*, or *avastha*, *text* or *scripture.* The Zend language is closely related to the Sanskrit.

‡ Firdusi was the greatest epic poet of the Persians. His *Book of Kings* abounds in beautiful poetry, but is a strange medley of truth and fiction. It was written to please the King rather than to state historical facts. Firdusi died 1020 A.D.

Review Outline.

Contemporaneous Events.	Egyptian History.
	First dynasty of Egyptian kings (about 2700 B.C.). Memphis a large and flourishing city.
	Fourth dynasty—pyramid-builders—began about 2500 B.C. Shufu (Suphis or Cheops) built the Great Pyramid (about 2400 B.C.).
Babylon founded, 2200 B.C.	The Hyksos or Shepherd Kings (1900 to 1525 B.C.). The Israelites go down into Egypt, where they remained 215 years. The Exodus (1652 B.C.).
Arabian dynasty of Chaldean kings.	The most splendid period of Egyptian history (1525 to 1200 B.C.); reigns of Thothmes III. and IV.;
Conquest of Babylon by the Assyrians, 1250 B.C.	conquests of Seti (Sesostris) and Rameses II.; magnificent temples erected in Egypt and Nubia. Great Hall of Karnac built.
	Priestly dynasty of the Tanites ("High Priests of Amun")—period of Egyptian decline.
Ethiopia independent, 750 B.C.	Sheshonk (Shishak); partial revival of Egyptian glory; invasion of Judah.
	Ethiopian (25th) dynasty; Sabaco (or So); conflict
Sargon, king of Assyria, 745 to 705 B.C.	with Sargon (724 B.C.); Tirhakah, greatest of the Ethiopian kings; alliance with Hezekiah against Sennacherib. Conquest of Egypt by the Assyrians; divided into subject states.
Nineveh taken by the Medes, 625 B.C.	Psammetichus, founder of the 26th dynasty, encouraged art and constructed great military works (reigned from 664 to 610 B.C.).
War between the Medes and Lydians, 610 B.C.	Necho or Nekao, son of Psammetichus; great maritime enterprises; circumnavigation of Africa. Defeated by Nebuchadnezzar (605 B.C.).
Babylon taken by Cyrus, 538 B.C.	Amasis, fifth king of the 26th dynasty; a wise and active monarch; a long and prosperous reign.
	Psammenitus, son of Amasis; defeated by Cambyses, the king of Persia, at Pelusium (525 B.C.): end of the 30th dynasty of Manetho; Egypt under the rule of the Persians (31st dynasty).

PHŒNICIANS.	HEBREWS.
	Abraham's migration from Chaldea to Palestine (Canaan), about 2000 B.C.*
Early settlements and maritime enterprises.	Jacob and his sons go down into Egypt (about 1867 B.C.). Sojourn in Egypt 215 years. Exodus, 1652 B.C.; beginning of the Jewish state.
	Period of the Judges—about five centuries, to Samuel, the last of the Judges.
Sidon and Tyre.	Saul, the first king, 1095 to 1055 B.C.
	David, 1055 to 1015 B.C.; territories of the kingdom greatly enlarged.
Sidon subdued by the Philistines; Tyre predominant (1050 B.C.).	Splendid reign of Solomon, 1015 to 975 B.C.; greatest extent of the Jewish kingdom.
	Rehoboam's tyranny and insolence cause the disruption of the kingdom into two: (1) JUDAH, that of Rehoboam, and (2) ISRAEL, that of Jeroboam.
Carthage founded by the Tyrians, 878 B.C.	Israel, having lasted 250 years, is destroyed by the Assyrians, 721 B.C. Hoshea, the last king. The captivity of the ten tribes. Judah lasted about 385 years.
Phœnicia under Assyrian rule, about 830 B.C.	Prosperous reign of Jehoshaphat, 916 to 892 B.C.
Phœnicia under Egyptian rule, 608 B.C.	Invasion by Sennacherib and the destruction of his army, during the reign of Hezekiah, 726 to 697 B.C.
Conquered by Nebuchadnezzar, and under Babylonian rule till subdued by Cyrus, 538 B.C.	Jerusalem taken and destroyed, in the reign of Zedekiah, the last king (586 B.C.). The fifty years' captivity. Restoration of the Jews by edict of Cyrus, 536 B.C.
Tyre and Sidon taken by Alexander, 332 B.C.	Judea, the land of the Jews, under the rule of Persia till its conquest by Alexander the Great; after his death (324 B.C.), a part of Ptolemy's kingdom; subsequently, a part of the dominions of Antiochus the Great. Successful revolt of the Jews under Maccabeus, 165 B.C.: Judea, an independent kingdom till its conquest by Pompey the Great (63 B.C.).

* It is impossible to fix with any degree of accuracy the dates of these early events. The Biblical chronology, by Usher, puts the call of Abraham at 1821 B.C.; according to Lepsius, he entered Palestine about 1700 B.C.; but according to Bunsen, 2886 B.C. In Beër's *Life of Abraham*, his birth is placed in 2040 B.C. See *Encyclopædia Britannica*, Art. ABRAHAM.

KINGS OF ISRAEL AND JUDAH.

Kings of Israel.	Length of reign, in years.	Reign commenced. B.C.	Kings of Judah.	Length of reign, in years.
Jeroboam	22	975	Rehoboam	17
		958	Abijah	3
		956	Asa	41
Nadab	2	954		
Baasha	24	953		
Elah	2	930		
Zimri	0	929		
Omri	12	929		
Ahab	22	918		
		916	Jehoshaphat	25
Ahaziah	1	897		
Jehoram	12	896		
		892	Jehoram	8
		885	Ahaziah	1
Jehu	28	884	Athaliah	6
		878	Jehoash	40
Jehoahaz	17	856		
Jehohash	16	839		
		838	Amaziah	29
Jeroboam II.	41	823		
		809	Uzziah, or Azariah	52
Interregnum	11			
Zachariah	0	772		
Shallum	0	772		
Menahem	10	771		
Pekahiah	2	762		
Peka	20	760		
		757	Jotham	16
		741	Ahaz	16
Interregnum	9			
Hoshea	9	730		
		726	Hezekiah	29
Samaria taken		721		
		697	Manasseh	55
		642	Amon	2
		640	Josiah	31
		609	Jehoahaz	0
		609	Jehoiakim	11
		605	Jehoiachin, or Coniah	0
		597	Zedekiah	11
		586	Jerusalem	

THE PERSIANS.

The Persian monarchy was founded by Achæmenes, about 650 B.C. The Pasargadæ were the most prominent of the tribes. The Persians were at first subject to the Median monarchy.

Cyrus having been kept as a hostage, and educated by his grandfather, Astyages, at Ecbatana, determines to throw off the Persian yoke. He defeats Astyages and makes him a prisoner, 558 B.C. He rapidly subdues the whole of western Asia; is killed in 529 B.C.

Cambyses, son of Cyrus, conquers Egypt, and invades Ethiopia and Libya; is killed, 522 B.C.

Darius I., Hystaspes, deposes the Magian impostor, Smerdis, and ascends the Persian throne, 522 B.C. He organizes the empire; undertakes expeditions to India and against the Scythians; suppresses the revolt of the Greek colonies, and determines to conquer Greece.

Unfortunate expeditions of Mardonius, and of Datis and Artaphernes; the latter defeated by the Greeks at Marathon, 490 B.C.

Xerxes organizes a vast expedition against Greece, in 480 B.C.; is totally defeated.

Artaxerxes I. is compelled to make peace with the Greeks, 449 B.C.

Darius III. (Codomanus), the last king of ancient Persia, is subjugated by Alexander the Great (329 B.C.). End of the Persian Empire.

THE PERSIAN MONARCHS.

Name.	*Date of Reign.*
Cyrus *the Great*	559–529 B.C.
Cambyses	529–522 "
Smerdis, a usurper	522 "
Darius I., *Hystaspes*	522–485 "
Xerxes I.	485–465 "
Artaxerxes I., *Longimanus*	465–425 "
Xerxes II. (reigned 45 days)	425 "
Sogdianus, a usurper	425 B.C.
Darius II., *Nothus*	424–405 "
Artaxerxes II., *Mnemon*	405–359 "
Artaxerxes III., *Ochus*	359–338 "
Arses	338–336 "
Darius III., *Codomanus*	336–329 "

LEADING DATES TO BE MEMORIZED.

B.C.	
1652.	Exodus of the Israelites from Egypt.
1095.	Saul, the first king of Israel.
1055.	David begins to reign over Israel.
1015.	Accession of Solomon.
975.	Secession of the Ten Tribes.
878.	Carthage founded by the Tyrians.
747.	Era of Nabonassar.
721.	Samaria taken; end of kingdom of Israel.
625.	Taking of Nineveh by the Medes.
586.	Destruction of Jerusalem by Nebuchadnezzar.
558.	Conquest of the Medes by Cyrus.
538.	Taking of Babylon by Cyrus.
536.	Restoration of the Jews.
525.	Conquest of Egypt by Cambyses.
522.	Accession of Darius Hystaspes.
501.	Ionian revolt in Asia Minor.
490.	Defeat of the Persians at Marathon.
480.	Invasion of Greece by Xerxes.
329.	Persia conquered by Alexander the Great.

No. 3.

MACEDONIA
Strymonic Gulf
Pydna
Olynthus
Potidæa
Mt. Athos
Thracian Gulf
AEGEAN SEA
THESSALY
Mt. Olympus
Mt. Ossa
Vale of Tempe
Peneus
Larissa
Mt. Pelion
Cynoscephalæ
Pharsalus
Sciathos
EPIRUS
ACARNANIA
Achelous
Lamia
Thermopylæ
Pass
Oeta Mts
Doris
AETOLIA
PHOCIS
F. LOCRIS
Chalcis
Eretria
Amphissa
W. LOCRIS
Delphi
Thebes
Chæronea
Deltum
BOEOTIA
Lebadea
Platæa
Tanagra
Marathon
Corinthian G.
Megara
Eleusis
ATTICA
ACHAIA
Sicyon
Corinth
Isthmus
Athens
Nemea
Mycenæ
Elis
Olympia
Alpheus
Mantinea
Argos
Epidaurus
Salamis
Ægina
ARCADIA
Tegea
Tiryns
PELOPONNESUS
Messene
MESSENIA
LACONIA
Sparta
LACEDÆMON
IONIAN SEA
Ætnarum Pt.
Malea Pt.
ANCIENT
GREECE.

CHAPTER II.

Greece and Macedonia.

SECTION I.

Geographical Sketch.

1. The country known in history as Greece anciently consisted of three quite distinct parts: the first, in the north, was composed of Thes'sa-ly and E-pi'rus; the second, in the middle, which was the most important, was called Hel'las; and the third consisted of the peninsula which forms the southern portion of the country, called anciently Pel-o-pon-ne'sus, in modern times Mo-re'a. To these was afterward added Macedonia, which was situated to the north of Thessaly and Epirus.

Divisions.

2. Central Greece and Peloponnesus were divided into several small states, of which the most important were the following:

Hellas.—At'tica, Bœ-o'tia, Pho'cis, East and West Lo'cris, Do'ris, Æ-to'lia, Acarna'nia, and Meg'aris.

Peloponnesus.—Corin'thia, Sicyonia (*sishe-on'ia*), Ar'go-lis, Achaia (*a-ka'yah*), Arca'dia, E'lis, Laconia, and Messe'nia.

Grecian states.

Besides these, the land of the Hel-le'nes included the Islands and the Colonies. Of the islands, the largest was Eubœa (*u-be'ah*), near the eastern coast of Hellas; and near the western coast was the important island Cor-cy'ra. Numerous islands were scattered over the Ægæan (*e-je'an*) Sea, among which the principal groups were the Cyc'la-des and Spo'ra-des. The term *Hellas* was

Islands.

sometimes used to denote the whole of Greece and her colonies.*

3. The Grecian colonies were very numerous and widespread. Those in and near Asia Minor were planted at a very early period by three different races, the Æolians, Dorians, and Ionians. The Æolians made settlements on the coast of Mysia and in the island of Lesbos, forming a confederacy of twelve cities (Æolis). The Ionians col-

Colonies.

onized the coast of Lydia and the islands of Chios (*ke'os*) and Samos (Ionia); and the Dorian colonies were in the southwestern part of Asia Minor (Doris). Of these the Ionians grew into the greatest importance. Their cities were especially noted for their enterprise, and during the eighth and seventh centuries B.C. Miletus was the first commercial city of the Hellenic race; but Eph'e-sus afterward rivaled it in size and importance. [See map.]

*"The limits of Greece proper seem not to have been very precisely defined even among the Greeks themselves; and so large a proportion of the Hellens were distributed among islands and colonies, and so much of their influence upon the world was produced through their colonies, as to render the extent of their original domicile a matter of comparatively little moment to verify. . . . . Hellas proper (or continuous Hellas) was understood to begin with the town and gulf of Ambracia."—*Grote.*

4. The southern part of Italy was called Magna Græcia, from the large number of Greek cities which it contained. One of the earliest was Cu'mæ, an Æolic colony, on the bay of Naples; but the most prominent were Syb'aris, noted for its effeminacy and loose morals, and Cro'ton, distinguished for its athletes and physicians. After the destruction of Sybaris by its rival Croton, Taren'tum took the lead among the cities of Magna Græcia. Sicily also contained a large number of Greek cities, of which the most noted were Messa'na, Syr'a-cuse, and Agrigen'tum. Syracuse was a Corinthian colony, founded 734 B.C. [See Map.]

Magna Græcia.

5. There was also a cluster of colonies at the western part of the Mediterranean Sea, of which Mas-sa'lia (now Marseilles), founded 600 B.C., was the chief. On the African coast, Cy-re'ne was established by the Spartans (630 B.C.). This city became the capital of Cyrenaica (*si-re-na'e-kah*). On the Propontis and the Euxine there were also numerous colonies, of which Cyz'i-cus and Si-no'pe were the most celebrated.

Other colonies.

6. The physical features of the mainland, particularly of Hellas proper, are (1) the deep inlets with which its coasts are indented, thus favoring maritime enterprises and associations, and bringing the people into connection with the ancient commercial nations; and (2) the numerous mountain ridges by which its surface was divided into distinct portions, thus favoring the formation of independent states. It is the existence of

Physical features.

these free states that renders the history of the Greeks so interesting and instructive, and makes the contrast so striking between it and the history of the ancient Asiatic and African monarchies. When we come to the period of Greek nationality, we cease to contemplate merely a record of the splendid deeds of emperors and kings; we look on the progress and exploits of a free people.

GEOGRAPHICAL STUDY.

[See Map No. III., and maps, pages 80, 81.]

What was the situation of: ATTICA? BŒOTIA? PHOCIS? EAST LOCRIS? WEST LOCRIS? DORIS? ÆTOLIA? ACARNANIA? MEGARIS? CORINTHIA? LACONIA? ARGOLIS? ACHAIA? ARCADIA? ELIS? MESSENIA? SICYONIA? EPIRUS? THESSALY? MACEDONIA? MAGNA GRÆCIA? SICILY? Eubœa I.? Salamis I.? Cyclades Is.? Lesbos I.? Samos I.? Rhodes I.? Pindus range? Œta Mts.? Mt. Olympus? Mt. Parnassus? Athens? Thebes? Delphi? Corinth? Sparta? Platæa? Marathon? Chalcis? Argos? Olympia? Sicyon? The Dorian Colonies? Ionian Colonies? Æolian Colonies? Croton? Sybaris? Tarentum? Cumæ? Pæstum? Syracuse? Messana? Agrigentum?

SECTION II.

FIRST PERIOD.

LEGENDARY OR TRADITIONAL HISTORY.

From the Earliest Times to 776 B.C.

7. The great Aryan wave of migration which, passing westward from Asia, swept over Europe, appears to have reached Greece in very early times. To this race the people called the Pelasgi belonged, relics of whose civilization still exist in the remains of a peculiar architecture called Cyclo'pean, from the huge masses of stone of which the walls were built. But the Pelasgi formed only an important tribe among very many that then existed in the Greek peninsula, under different names, as Lel'e-ges, Cu-re'tes, Dol'o-pes, etc. This was the "golden age" of the

Pelasgi.

poets, for these tribes were a peaceful, agricultural or pastoral people, with simple manners and religion, probably knowing nothing of the numerous gods of the later Greeks.

8. The Hel-le′nes, a kindred but more vigorous race, at an early period poured into the peninsula from the north, and gradually gained a dominant influence over the people with whom they intermingled. Of these there were originally two tribes, the Achæ′ans and the Do′-rians, under the former of whom the three ancient kingdoms, Ar′gos, My-ce′næ, and Sparta, in the Peloponnesus, attained a considerable degree of civilization and prosperity. The Dorians, in the course of time, became an exceedingly bold and warlike tribe. Afterward two other tribes grew into importance, the Ionians and Æolians; and these four tribes gradually assimilated, constituting the four divisions of the Hellenic people; but among these the Ionians and Dorians became the leading races.

Hellenes.

9. The most ancient traditions represent the country as divided into a large number of small states, each under its own chief, or petty king, and engaged in war or piracy. This period is usually called the Heroic Age, because it abounds in fabulous stories of men of super-human strength and valor, such as Hercules, Theseus (*the′-sūse*), Achilles (*a-kil′lēz*), etc. The most interesting events referred to in this period were the Argonautic expedition and the Tro′jan war. The first, supposed to have occurred about 1225 B.C., was an enterprise the object of which, according to the tradition, was to bring from Colchis (*kol′kis*) the "golden fleece."* The heroes who engaged in it were called

Heroic age.

* Athamas, king of Bœotia, married Neph′e-le, a cloud-nymph, but wearying of her, divorced her, and married Ino, who sought to put the two children of Nephele, Phryxus and Hel′le, to death. To rescue them, Nephele placed them on the back of a winged ram having a fleece of pure gold, the gift of Hermes, and they were carried away; but in crossing the strait between Europe and Asia, Helle fell into the sea, which was thenceforth called, after her, the Hellespont. Phryxus reached Colchis, and in gratitude for his preservation sacrificed the ram to Zeus. The

the Argonauts, because they sailed in a vessel called Argo. It appears to have been either a commercial voyage or a piratical expedition, its real object being disguised by the fable of the "golden fleece."

10. The Trojan war is related by Homer in his famous poem called the *Iliad* (from *Ilium*, the ancient name of Troy). It was undertaken to avenge the crime committed by Paris, son of Priam, king of Troy, who had abused the hospitality of Menela'us, king of Sparta, by carrying off his wife Helen, said to be the most beautiful woman of those times. The states of Greece joined in the war, and elected Agamem'non, brother of the Spartan king, their common general. Nearly the whole of Asia Minor leagued with Troy, whose chief leader was Hector, son of Priam. Troy was besieged ten years, and was finally taken by stratagem and burned (1184 B.C.). Homer's great poem the *Od'ys-sey* relates the wanderings of U-lys'ses, king of Ithaca, on his return home from the war.

Trojan war.

MENELAUS.

11. The traditions seem to indicate that important foreign elements were introduced into the Hellenic nation during this early period. Egyptians settled in Attica and Argolis; Phœnicians, in Bœotia; and Mysians, or Phrygians, at Argos. Hence was derived the use of letters from the Phœnicians (probably before 1100 B.C.). But these foreigners were few in number, and left only a faint trace upon the language or customs of the people. These

Foreign settlements.

fleece was carefully preserved, and Aëtes, king of Colchis, being told that his life depended upon its safety, had it guarded by an immense dragon that never slept. Colchis was situated to the east of the Euxine, or Black Sea.

traditions give the names of Cecrops, the founder of Athens (about 1550 B.C.—period of Moses in Egypt); Cadmus, the founder of Thebes, in Bœotia (about 1492 B.C.—during the Chaldean Monarchy); and Pelops, who came to the Peloponnesus from Phrygia (about 1300 B.C.—during the time of the Judges, in Israel).

12. The general state of society in the period referred to in Homer's poems presents several marked features: 1. The tribe was superior to the city; while, in later times, the city became the mistress of the nation. 2. The kingly rule everywhere prevailed, and the office was hereditary. 3. There was also a powerful body of hereditary nobles, from whom the council of the king was selected, and an assembly to assist in administering the government, but with no control over it. 4. Slavery was a prevailing institution; females were held in respect, and polygamy disapproved; warlike virtue and physical courage were the greatest virtues, and consequently war was incessant; nautical habits were quite general, and piracy was a common practice. 5. There was a strong religious feeling, a respect for the priesthood, and a reverence for the temples, sacred places, and festivals. Hospitality was a national virtue, and heralds and suppliants were protected. Polytheism, or the worship of many gods, was the prevailing religious practice.

State of society.

13. This is also the period of those early leagues among the states called *Amphictyonies.* These were formed originally for religious purposes—to protect sacred buildings, lands, persons, and rites, and not for political objects. The oracle, or shrine of Delphi, was the center of the most noted of these. It was formed by twelve states or tribes; and meetings were held twice a year, in the spring at Delphi and in the autumn at Thermopylæ. This league, called the *Amphictyonic Council,* played quite a prominent part in the subse-

Early leagues.

Amphictyonic council.

quent history of Greece.* As there was no general political union, the Hellenic states were constantly embroiled during most of their history in mutual dissensions and destructive wars. This was partly due to the traditional animosities and jealousies of the different tribes, and partly to the geographical character of the country in which they dwelt; for being crossed in every direction by mountain chains, or divided by deep gulfs, it provided those natural barriers which encourage local pride and engender hostility. The later history of this remarkable people abounds in illustrations of this principle.

14. A great migratory movement commenced in Epirus about 1200 B.C. The Thessalians crossed the Pindus range and invaded the fertile country of the Bœotians, who passing southward entered the plain of the Ce-phis'sus, and drove out the Cadmeians, who were scattered in various parts. The Dorians also took part in this movement, and for a time settled in the country, which then received the name of Do'ris. The most important Dorian migration, however, took place later. Crossing the Corinthian Gulf, they entered the Peloponnesus with their allies, the Ætolians, and made a conquest of the country (1124 B.C.). This movement, being conducted by the descendants of Her'cu-lēs, is called in history the Return of the *Heracleidæ* (*her-a-cli'de*), the Greek name of Hercules being He'ra-clēs.

Migrations.

15. The former inhabitants, the Achæans, proceeding northward, attacked the Ionians, whom they drove eastward to Attica. A part of these passed through the Cyclades across the Ægæan, and established the colony of Ionia, in Asia Minor; as the Æolian colony had

Colonies.

* "The tendency to religious fraternity took a form called an Amphictyony, different from the common festival. A certain number of towns entered into an exclusive religious partnership, for the celebration of sacrifices periodically to the god of a particular temple, which was supposed to be the common property, and under the common protection of all. . . . . There were many religious partnerships of this sort."—*Grote.*

been previously caused by the Bœotian conquest. The Dorian invasion caused a part of the Achæans to emigrate to Asia under Doric leaders, while another part settled in Italy.

SECTION III.

Second Period.

DAWN OF AUTHENTIC HISTORY.

From 776 B.C. *to* 500 B.C.

16. The authentic history of Greece may be properly considered to commence 776 B.C.; that is, at the first recorded Olympiad, a period of four years, which elapsed between two successive celebrations of the Olympic games. These games were celebrated in honor of Jupiter, at Olympia, in Elis, and constituted the most splendid national festival of the Greeks. Their origin is lost in the darkness of antiquity. It was, as is supposed, about this time (825 B.C.) that Lycur'gus reformed the government and laws of Sparta, and gave to it the constitution by means of which it afterward acquired the supremacy in Grecian affairs. This city, the capital of Laconia, sometimes called Lacedæmon (*las-e-de'mon*), was conquered by the Dorians, when they invaded the Peloponnesus, and soon became the head of the Dorian states.

Olympiads.

Sparta.

17. The system of Lycurgus was designed to perpetuate the primitive simplicity and hardihood of the people, by preventing the spread of luxury, and by educating the youth so as to make them brave and patriotic soldiers. To this end everything was sacrificed. Most of the usages of society commonly considered refined were repressed; even the natural affections were extinguished. From the seventh year the children were taken from their

Laws of Lycurgus.

parents to be educated by the state, unless they were weakly, when they were exposed to perish. They were trained to endure hunger and thirst and the extremes of heat and cold, and to suffer without murmur the severest bodily pain. Gymnastic exercises and military drill were incessant; in short, the great object was to make them good soldiers. They took their meals in public, and were allowed only the plainest fare. Besides this athletic training, letters and music were taught. Girls were educated with no less care than boys, and were subjected to similar athletic training.

18. The men were allowed but little more freedom than the boys. They took their meals at the public tables, and slept in the public barracks, but were allowed to visit their homes at certain intervals. Their public duties occupied nearly all their time, so that they could not engage in private enterprises of commerce or agriculture, or any occupation of profit. The use of gold and silver was strictly forbidden, and the money was coined out of iron.* Marriage was regulated by the state, and at a certain age all were obliged to marry.

19. The government was administered by two chief magistrates called kings, who were hereditary, but whose power was very limited; a senate, elected by a general assembly of the older citizens; and five magistrates, called *eph'ors* (*eph'o-ri*). The kings presided in the senate, and led the armies. The special business of the ephors was to watch over the constitution, as established by Lycurgus, and bring to swift punishment all who violated it in the least. They had great power: they could restrain the

Government.

* "The first gold and silver coins were brought from Asia to Hellas as an article of commerce. Gradually they came into use as money. After the state had commenced to coin its own money, for a long time there existed only a small amount of coined money in the land, and this was chiefly in the hands of the men of business and merchants. As soon as money ceased to be an article of trade like other articles coming on the market, when even the poorer classes could not exist without it—the laws of debt prevailing in the interest of the proprietors,—money, like a poisonous plant, absorbed and consumed the strength of the land."—*Curtius's History of Greece.*

kings and control the public assemblies; and they were the arbiters of peace and war.

20. This wonderful constitution made, in a short time, a nation of warriors; while the women themselves sank their natural affections in their devotion to their country. No Spartan mother would deign to look at a son who had disgraced himself by cowardice or treason. "Return with your shield or upon it!" was her admonition to her son when he was about to depart for the field of battle. Military glory was, however, all the Spartans attained. They had no orators, no poets, no historians, no philosophers, nor artists. Their Helots, or slaves, performed all the labors of the husbandman and the artisan, thus leaving to the free only the pursuits of war.

Spartan character.

21. The effect of this system was illustrated in the wars which the Spartans waged against the Messenians. The first of these lasted twenty years (743–723 B.C.); and the second, seventeen years (685–668 B.C.). They resulted in the total defeat of the Messenians and in their partial dispersion into various parts, so that for the next three centuries Messenia formed a part of Laconia.* Wars were also waged by Sparta with the other states of the Peloponnesus, which resulted in extending her authority over the whole peninsula. The Arcadians became her subject allies (560 B.C.); the Argives were too much weakened by defeat to make any further resistance (547 B.C.); and no northern state could, at that period, compete with her in war. Thus, in the sixth century B.C., Sparta became the controlling power in the Peloponnesus, and threatened to extend her sway over all Greece.

Messenian wars.

Other wars.

22. The most important state of Central Greece, afterward the great rival of Sparta, was at this period Attica, of

* More than two centuries later, when the Helots, or slaves, revolted at Sparta, the Messenians attempted to regain their independence, thus bringing on a *third Messenian war*, which lasted for ten years. It was closed by a treaty which permitted the Messenians to remove, with their families, from the Peloponnesus.

which the capital was Ath'ens, in some respects the most renowned city in the world. It was the seat of learning and the arts, and may justly be considered the mother of modern civilization. Its people were of Ionian origin, although in the mythic history of Athens it is said to have been first settled by a colony from Egypt, under Ce'crops (about 1550 B.C.). Until the eleventh century, its government was monarchical; but after the return of the Heracleidæ it was vested in elective magistrates, called *archons* (*ar'kons*). The last king of Athens, Co'drus, in a war with the Dorians, sacrificed his life to save the city from capture. This was done in pursuance of the words of the oracle: "If the king die, the Athenians shall triumph." Accordingly, Codrus, in the disguise of a peasant, entered the camp of the enemy and assaulted one of the soldiers, and was immediately slain by him. The discovery of the death of the Athenian king so disheartened the Heracleidæ, or Dorians, that they retreated, and it was decreed at Athens that no man was worthy to succeed Codrus.

Attica.

23. Athens suffered for centuries from anarchy and misrule; but, in the seventh century (624 B.C.), it adopted the laws proposed by Dra'co, which were so severe that they were said to have been written in blood. Draco's code of laws imposed the penalty of death for all offences; "for," he said, "the smallest crime deserves death, and I can find no heavier penalty for the greatest." They gave place to the constitution and laws devised by Solon (594 B.C.).* By these the government was vested in a senate

Draco.

* Solon was counted among the "Seven Sages of Greece," namely: Bi'as, Chi'lo, Cleobu'lus, Pit'tacus, Perian'der, So'lon, and Tha'les. To these are attributed many pithy moral maxims; as, "Know thyself," "Know thy opportunity," "Consider the end," "The greatest blessing is the power to do good," "Pardon often checks crime more effectually than punishment."

"An untiring love of knowledge filled Solon from his earliest youth up to the end of his life; for even when at the point of death he is said to have raised his weary head to take part in the conversations of his friends. This love of knowledge, as well as his domestic circumstances, early caused him to quit the narrow circle

or council, a general assembly of the people, and a chief magistrate, called *Archon* (ruler), with eight inferior executive officers. The most venerable court of justice was that styled the A-re-op'a-gus,* the members of which were inspectors of education and morals, as well as administrators of the laws.

Solon.

SOLON.

24. The constitution of Solon laid the foundation of the greatness of Athens; but this plan of government was not of long duration. The discontented were for a time restrained by his personal influence, but violent contentions soon broke out among the local factions. Of these, Pi-sis'tra-tus took advantage, and seized the government as dictator (560 B.C.). He exercised a despotic sway for a considerable time, and transmitted his authority to his two sons, Hip'pi-as and Hip-par'chus, called sometimes the *Pisistrat'idæ* (sons of Pisistratus). He, however, ruled with moderation, patronized literature and the arts, adorned Athens with many beautiful buildings, opened a public library, and collected, it is said, the poems of Homer.†

Pisistratus.

of home, and to explore the world. In the midst of his restless life of travel, all his thoughts and wishes remained devoted to his home. Whatever met his eye he looked upon with reference to Attic interests."—*Curtius's History of Greece.*

* Areopagus (Mars Hill) was the name given to a small eminence near the Acropolis at Athens. The court of Areopagus was held here, in an open space, containing at first only an altar to Minerva and two stone seats, for the accuser and the defendant. Later, the space was inclosed and roofed with tiles. This court was said to have been founded by Athene (Minerva); and when the judges were equally divided she gave the casting vote. Religious causes and murders were tried in this court; for here it was, according to the legend, that Ares (Mars) was tried for the murder of the son of Poseidon (Neptune). [See cut, page 92.]

† It is believed that Æsop, the celebrated author of the Fables, was a friend of Pisistratus. This personage only wanted a lawful title to the sovereignty which he exercised, to have left his name to posterity as one of the most splendid examples of princely virtue.

25. His successors, Hippias and Hipparchus, governed for several years with mildness and justice; but an act of tyranny committed by Hippias caused a conspiracy to be formed against them, and Hipparchus was slain (514 B.C.). Hippias ruled with great severity for four years longer, when he was expelled, with the aid of the Spartans (510 B.C.). He took refuge at the court of Darius, king of Persia. Harmo'dius and Ar-is-to-gī'ton, the leaders in the conspiracy against the tyrants, were ever after held in honor. Statues were erected to their memories, and their descendants enjoyed an immunity from all taxes and public burdens.

Hippias and Hipparchus.

26. After the expulsion of the tyrant Hippias from Athens, the government, under the administration of Clis'the-nēs, an able statesman, underwent several modifications. Clisthenes, next to Solon, may be considered the founder of the free institutions of Athens. The measures adopted by him made the government truly democratic; for all classes—the poor as well as the rich—felt they had an equal interest in the welfare of the state. A very remarkable institution was devised at this time to prevent, in the future, any powerful and ambitious citizen from making himself dictator or despot. This was the famous *Ostracism*, by which any citizen could be banished for ten years without trial or even any formal accusation, but simply by a vote of the people, each citizen writing the name of the person

Clisthenes.

RUINS OF AREOPAGUS AND THE ACROPOLIS AT ATHENS.

Ostracism.

whom he wished to banish on a shell (*ostracon*). Six thousand votes were required against any person to determine his condemnation. Though apparently unjust and unreasonable, this law was effective, for no attempt at usurpation occurred after its establishment.

27. The Age of Despots. It was not in Athens alone that despotic power was usurped and the popular government overturned. From 650 to 500 B.C. there were but few of the Grecian cities that escaped this calamity. Hence this period has been called the *Age of Despots*. In the city of Sicyon (*sish'e-on*) a despotic dynasty lasted for more than a hundred years, and in Corinth one that continued seventy-four years. The most noted of the despots of Corinth was Pe-ri-an'der, whose sway (from 625 to 585 B.C.), though oppressive and cruel, made that city the wealthiest and most commercial in all Greece. Like Pisistratus, he was a patron of literature and art, and his prudence and intelligence were such that he was classed among the Seven Wise Men of Greece.

Sicyon and Corinth.

SECTION IV.

THIRD PERIOD.

THE PERSIAN WAR.

From 500 B.C. *to* 449 B.C.

28. The Greek colonies in Asia Minor had been subject to Crœsus, but when the Lydian monarchy was overturned by Cyrus they fell under the Persian yoke. [See page 37.] In 500 B.C., an insurrection against Darius broke out at Mi-le'tus, the capital of Ionia, and spread through all the Greek cities in Asia. In this revolt, an Athenian force was sent to aid the Ionians, by means of which the city of Sardis was taken and burnt. The Ionian

Revolt of the colonies.

fleet having been defeated, and the city of Miletus captured by the forces of Darius, the revolt was speedily subdued, and the Greek colonies were completely subjugated, and treated with great severity. All the inhabitants of Miletus were either put to death, or sent into captivity.

29. The aid given by Athens to the Ionians and the burning of Sardis drew down the wrath of Darius upon all Greece. As soon as the colonies were reduced, he resolved to make a conquest of that country. Every day, as he sat down to dinner, a slave was ordered to repeat thrice the words, "Master, remember the Athenians!" In this design, he was further instigated by the revengeful representations of his guest, the tyrant Hippias. The first expedition which he dispatched against Greece proved an entire failure, the fleet being wrecked off Mount Athos [see map No. III.] and a large part of the army drowned. The forces were still further weakened in a night attack made by the Thracians, and Mardonius, the Persian general, was compelled to retreat (492 B.C.).

First expedition of Darius.

30. A second expedition, under Da'tis and Ar-ta-pher'nēs, sailed across the Æ-ge'an Sea, and after reducing several islands landed at Mar'a-thon, twenty-two miles from Athens. Here they were met by a small army of Athenian soldiers under Mil-ti'a-dēs,* and

Second expedition.

* Miltiades was only one of ten generals to whom the command of the army had been given, each in succession having the right to conduct it for a day. Aristides (*ar-is-ti'des*), however, showed his moderation and patriotism by giving up his command to Miltiades, as being the best general; and, his example having been followed by the others, the result was a glorious victory. Few of the characters of history are so worthy of praise as the noble and patriotic Aristides.

completely routed (490 B.C.). This was one of the most memorable battles ever fought. The Persians, then famed as the greatest soldiers in the world, were more than ten times as numerous as the Greeks, and previous to that battle had scarcely known a check in their conquests. Had they succeeded at Marathon, European civilization would probably have assumed a new face; but, through the genius of Miltiades and the patriotic daring of the Athenians, aided by a small band of the Platæ'ans, the invaders were driven back, and Greece was saved.*

Battle of Marathon.

MILTIADES.

31. The attempt was not renewed by the Persians till ten years afterward, when Xerxes, the successor of Darius, collected one of the largest armies the world has ever known, besides an immense fleet, and having crossed the Hellespont by means of two bridges which he had caused to be constructed,† marched to the Pass of Thermop'y-læ, on his way into Greece. Here he was opposed by a small army under Le-on'i-das, a Spartan general. The defense was successful, until a traitor discovered to the Persians a path across the mountains, when, seeing no hope of victory,

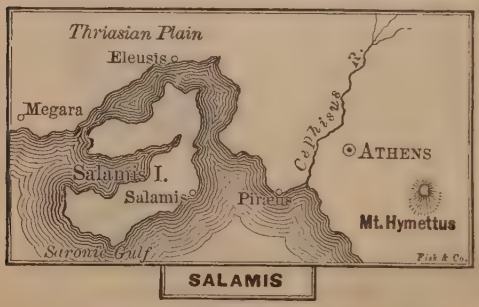
Expedition of Xerxes.

* Miltiades did not retain the glory which he gained by this splendid victory. He died in prison, of wounds received in a treasonable and unsuccessful attack upon the island of Paros.

† Herodotus gives a picturesque description of the passage of this vast force across the strait from Asia into Europe, after a review by Xerxes, sitting upon a marble throne, erected for the haughty monarch on a hill near Abydos. Libations were made by him with a golden censer, and with them he cast into the sea a golden bowl and Persian cimeter, at the same time offering up prayers to Helios, the god of the sun. The ten thousand Persians called the Immortals, all wearing garlands, were the first to pass over; and then followed Xerxes, at the head of the army. Notwithstanding the application of the lash to accelerate the progress of the soldiers, the passage occupied no less than seven days and nights, without any intermission. See *Grote's History of Greece.*

but being forbidden by the laws of Sparta to flee from the enemy, Leonidas dismissed the forces of the allies to avoid useless bloodshed, and then formed the ranks of his little band of three hundred for a final stand against the enemy. He then led them into the midst of the Persians, whence, after making great slaughter, they retired to a small eminence, and there fell, one by one, under the arrows of the Medes (480 B.C.). The heroism of Leonidas and his band has ever been a subject of praise and admiration. Probably, no event in the history of the Spartans has shed so much glory upon their character as the sublime self-devotion of the three hundred; yet it was a useless sacrifice of the lives of these brave men, who might have served their country far better by preserving their courage and strength for the conflicts that were to come.

Thermopylæ.



SALAMIS

32. The great Persian fleet came to action with the much smaller one of the Greeks in the narrow strait of Sal'a-mis, and was defeated with immense loss; so that Xerxes, who had witnessed the fight, fled in dismay to Persia, leaving the conquest of Greece to his general, Mardonius.* The chief command of the fleet had been

Salamis.

* The Persian monarch, confident of victory, seated himself upon a throne placed on a lofty promontory, so as to overlook the scene of the naval battle. It was of this event that Byron wrote the following lines:

"A king sat on the rocky brow
Which looks o'er sea-born Salamis;
And ships by thousands lay below,
And men in nations,—all were his.
He counted them at break of day,
And when the sun set, where were they?"

given to the Spartan Eu-ry-bi'a-dēs; but the credit of this great victory was due to the Athenian The-mis'to-clēs, who, when the Greeks, in alarm, were about to disperse their fleet, sent word to the Persians that unless they made an immediate attack the Grecian fleet would escape them. By this stratagem he succeeded in keeping the allies together and brought on the action.

33. In the mean time, the land forces of the Persians had invaded Attica and taken and destroyed Athens, the inhabitants of which had fled to the neighboring islands for protection. Thus was the burning of Sardis avenged. Still, the army of Mardonius, 300,000 strong, and assisted by Grecian auxiliaries (for a few of the Greek states had gone over to the Persians), did not come to any decisive engagement till the next year (479 B.C.), when it was defeated and almost utterly destroyed at Platæ'a by the allied army of the Greeks, consisting of 110,000 men, under Pau-sa'ni-as, a Spartan general, assisted by the Athenian A-ris-ti'dēs. On the same day the Athenians gained a great victory over the combined land and naval forces of the Persians at Myc'a-le, in Asia Minor.

Burning of Athens.

Battle of Platæa.

Mycale.

34. Having driven the Persians out of their country, the Greeks sent a fleet under Pausanias to invade the Persian dominions. This expedition was entirely successful; the Greek cities were set free, and Byzantium (*be-zan'she-um*), after a long siege, surrendered. At this point the Spartans, who had been the leaders in the war, lost their ascendency through the treason of Pausanias. Intoxicated by the fame and wealth which he had acquired at Platæa, and by his subsequent success, and ambitious of more splendor and influence than the little state of Sparta could confer upon him, he sent a letter to Xerxes, offering to deliver Greece into his power, if he would give him his

Byzantium taken.

Treason of Pausanias.

daughter in marriage. The plot was, however, discovered before it was carried into effect, and Pausanias was recalled, and, by order of the Ephori, put to death (471 B.C.).*

35. The allies then transferred the chief command to Aristides, who had at this time a great reputation for integrity and prudence. A league was also formed among the Ionians and some of the Greek islands, under the leadership of Athens, which was called the "Confederacy of De'los," since the deputies met at that island. This great maritime alliance contributed very much to the subsequent influence of Athens. It lasted about seventy years.

Confederacy of Delos.

36. The glory which Themistocles had gained at Salamis, together with his great ability and prudence, gave him unlimited influence at Athens. After the retreat of the Persians, he caused the city to be rebuilt and strongly fortified, notwithstanding the opposition prompted by the mean jealousy of the Spartans. But, after the fall of Pausanias, he was accused of participating in his treason, and was banished by the Ostracism (471 B.C.). He then took refuge in the dominions of Artaxerxes, the Persian monarch, where he lived in great splendor and dignity till his death (449 B.C.).

Themistocles.

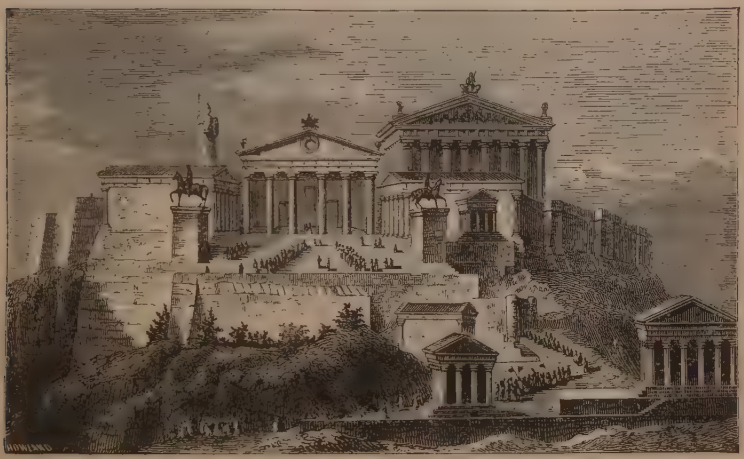
ARISTIDES.

37. In the early period of the Persian war, Themistocles and Aristides were the most distinguished men at Athens. They were rivals for popular favor, particularly during the ten years preceding the invasion of Xerxes. The former was

* Pausanias was a man of great ability, but his ambition, pride, and desire of display destroyed him. On his return to Sparta he took refuge in the temple of Minerva, from which he could not lawfully be taken by violence. Accordingly, the entrance was fastened and the building unroofed, and he was left to perish by famine and exposure. [*Ephori*, literally, overseers; magistrates. See page 88.]

especially noted for his genius and his ambition; the latter for his prudence and stern integrity. Having been commissioned to take charge of the spoils after the battle of Marathon, Aristides so honorably discharged his duty that he was called "The Just."* This brought him into envy, and he was banished by the Ostracism (483 B.C.). He returned, however, just in time to aid his country in the battle of Salamis. Aristides survived the

Themistocles and Aristides.



THE ACROPOLIS AT ATHENS.

banishment of his great rival only a short time. He died honored by his countrymen, and with a reputation for virtue and patriotism that no one could impeach (468 B.C.); but as to the place and circumstances of his death the accounts given greatly differ. Notwithstanding his eminent services, he was so poor that his funeral had to be provided for at the public expense, and his children supported by state bounty. It is

* Themistocles had artfully insinuated that Aristides was aiming at the dictatorship at Athens, and thus the people were induced to banish the most upright man in the community. While the shells were being prepared for the vote, a peasant approached Aristides, and asked him to write the name of Aristides on the shell. "Has Aristides ever injured you?" he ventured to ask. "Oh no," said the peasant; "I do not even know him, but I am tired of hearing him called *The Just*."

remarked by historians that for two or three generations the poverty of his descendants was a subject of notice.*

38. Ci'mon, son of Miltiades, succeeded Aristides in the leadership at Athens. He gained a splendid victory over the Persians at the Eu-rym'e-don River, but afterward gave offense to the Athenians by favoring the Spartans. He was, accordingly, banished, through the contrivance of Per'i-clēs, who by this means gained a position of eminence at Athens which he held for thirty years. Pericles was a brilliant orator and statesman, and his administration was the most splendid the Athenians ever had. During the "Age of Pericles," art and literature flourished, and the city was embellished with the most magnificent edifices. Among these, the temple of Minerva, called the Parthenon, erected on the A-crop'o-lis,† may claim preeminence for beauty and artistic excellence.

Cimon.

Pericles.

39. Cimon, after a few years, was recalled from exile, and served in the war against the Persians. He died during the siege of Citium (*sish'e-um*), in Cyprus.‡ The Athenians soon after gained another victory over the Persians, which finally brought this long war to an end (449 B.C.). Athens gave up to Persia Cyprus and Egypt, while Persia acknowledged the independence of the Greek cities in Asia Minor.

End of Persian war.

* "Near a century and a half afterward, a poor man, a descendant of the just Aristides, was to be seen at Athens carrying a mysterious tablet, and obtaining his scanty fee of two oboli [pence] for interpreting the dreams of the passers-by."—*Grote.*

† Athens, anciently called Cecro'pia, from its founder Cecrops, was originally built on the summit of a high rock, from which it expanded into the great city of Athens. The ancient city was afterward called the Acropolis, or *Upper City*, and here stood many beautiful buildings, besides the Parthenon. [See cut, page 99.]

‡ Cimon was not only a man of brilliant talent, both as a general and a statesman, but possessed that generous, affable disposition, and kind and courteous demeanor, that was calculated to win the affections of the people. It is said he threw his gardens open to the public, and kept a table constantly laid for any one who chose to dine at it. He has been styled "the last of the Greeks whose spirit and boldness defeated the armies of the barbarians." In 460 B.C., he gained three victories over the Persians in a single day.

SECTION V

Fourth Period

From the Close of the Persian War to the Rise of Macedon, 449–358 B.C.

40. After the repulse of the Persians, there had been discord and war among the Grecian states. The disgrace of Pausanias, followed by the Confederacy of Delos, impaired the influence of Sparta and strengthened that of Athens; and that state took the lead during the remainder of the Persian war. Sparta was also disabled by the revolt of the Helots (464 B.C.), which occupied her attention for nearly ten years. [See page 89.] Argos, taking advantage of this, claimed the leadership of Greece, and Athens made an alliance with that state against Sparta. Several of the states, jealous of the Athenian power, formed a league against it; but Athens gained a great victory over the allied fleet.

Inter-state wars.

41. The administrations of Cimon and Pericles mark especially the period of the greatest glory of Athens. This was, in part, the fruit of the ability of Themistocles and the wisdom and integrity of Aristides; but it needed the genius of Pericles to give a finishing stroke to the work. Among his great works was the completion of the "long walls," which connected Athens with her port, Piræus. He was distinguished not only for eloquence and literary taste, but for the highest artistic culture. On his death-bed he remarked to his friends that his greatest consolation was, that none of his fellow-citizens had been compelled, through any act of his, to put on a mourning-robe.*

Height of Athenian glory.

* To every student of Grecian history, Pericles must ever appear as its central figure. His form and manner and outward appearance are all well known. His aspect was stern, almost forbidding, repelling rather than inviting intimacy; and this, with his majestic stature and massive head, silvered over with the marks of

42. Sparta made an effort to check the growing power of Athens; but Athenian arms were triumphant, and Pericles concluded a peace with Sparta for five years (451 B.C.). Only four years later, Athens received a severe blow, in the rebellion of Bœotia, followed by a serious defeat at Cor-o-ne'a (447 B.C.). At the close of the five years' peace, Sparta renewed her efforts to destroy her rival, and Athens was compelled to make concessions, which led to a thirty years' peace (445 B.C.). But this treaty, as we shall see, was not fully observed, owing to the rivalship and deadly animosity of Athens and Sparta.

Strife between Athens and Sparta.

The Peloponnesian War.

43. The struggle that now commenced, known as the *Peloponnesian War*, extended over the greater part of the Grecian world, and lasted twenty-seven years (431–404 B.C.). It was not only a war between rival states, but a "war of races;" for, on one side, the Ionian Greeks made common cause with Athens, as the Dorians took the side of Sparta. It was, moreover, a war of principles, since Athens was the representative of democracy, and Sparta of oligarchy. Athens was chiefly a maritime power; Sparta's strength lay in her disciplined armies. The former's influence chiefly prevailed on the eastern side of Greece and in Asia; Sparta's, on the western side and in Italy and Sicily. Athens assumed the position of mistress of an empire she had for fifty years been building up; Sparta

Athens and Sparta.

age even from his fiftieth year, excited something like awe in the beholder. The most stately reserve reigned through his whole life. Never were his features seen to relax into laughter, and only twice in his long career did they melt into tears. During that long period he never accepted but once an invitation to dinner. He was in the habit of writing out carefully all his speeches, but the effect of his delivery seems to have been overwhelming. It was sometimes compared to the thunder and lightning of the Olympian Jove, whom in majesty and dignity he himself resembled. Such is the picture we have of this most remarkable man.

professed to be only the leader of a confederacy formed to liberate Greece from the oppressive yoke of the Athenians.

44. The immediate cause of the war was a difficulty between Corinth and Cor-cy'ra, one of her colonies; for, because Athens took sides with the latter, the Dorian Confederacy accused her of violating the terms of the thirty years' peace, and a Spartan army was sent to invade Attica (431 B.C.). Unable, with his few allies, to contend against the superior military power of the Spartans, Pericles pursued the policy of keeping within the city, and sent his numerous fleet to ravage the enemies' coasts. A dreadful plague at this time broke out in Athens, causing the death of thousands. Pericles himself fell a victim to it (429 B.C.).*

Cause of the war.

First steps.

45. The most noted events in the early part of the war were the revolt of Lesbos from Athens, and the brave defense of Platæa against the Spartans. The flower of the Spartan army having been blockaded by the Athenian fleet at Sphac-te'ri-a, the Spartans applied to the Athenians for peace, which, through the influence of Cle'on, a low and noisy demagogue who had succeeded Pericles in the leadership of the popular assemblies, was refused. Sphacteria was afterward attacked, and the Spartans compelled to surrender. The Athenians were severely defeated by the Bœotians at De'li-um, and a short time afterward lost their empire in Thrace by the battle of Am-phip'o-lis, in which Bras'i-das, a distinguished Spartan leader, defeated Cleon, the Athenian,

Early events.

Cleon.

Delium.

* This dreadful pestilence commenced in Ethiopia, passed through Libya, and crossed the Mediterranean Sea to Greece. The sufferers were afflicted with an intolerable thirst, and many dragged themselves to the fountains and then fell dead, with none to bury them. It was midsummer, and not only was every house occupied, but many families were crowded together in stifling huts, where they died in heaps. The very temples were filled with the dead. The Peloponnesian army, after laying waste the vale of Attica for forty days, becoming panic-stricken at the pestilence, hastened homeward.

both generals being slain. This terminated the first period of the war; for, through the influence of Nicias (*nish'e-as*), the successor of Cleon, peace was made with Sparta.

Amphipolis.

46. There was, however, only a brief cessation of hostilities. Al-ci-bi'a-dēs, a handsome and talented but dissolute pupil of the great philosopher Soc'ra-tes, persuaded Argos to renew the war. He then induced the Athenians to send an expedition against Syracuse, to the command of which himself and Nicias were assigned. But Alcibiades, being accused of committing an act of great outrage and impiety, was recalled, and was condemned to death. He, however, escaped, and went over to Sparta. Nicias suffered a most disastrous defeat, losing one of the finest armaments that Athens had ever equipped (413 B.C.). This terminated what is regarded as the second period of the war, during which there was a nominal observance of the peace, each rival refraining from direct attacks on the other's territories.

Alcibiades.

Nicias.

47. Alcibiades, acting in the interest of Sparta, went to Ionia, and raised a revolt against Athens; but finding the Spartan generals hostile to him, he took refuge with the Persian Satrap, Tis-sa-pher'nes. His old feeling of patriotism returning, he made overtures to the Athenian army at Samos, and was made their general. He soon gained some brilliant naval victories over the Spartans, and was recalled to Athens with great enthusiasm and joy; but, after an unfortunate defeat, he was again driven into exile (407 B.C.).*

Victories of Alcibiades.

Defeat.

* He retired to Asia, where, through the influence of Lysander, he was assassinated by the Persians, in 404 B.C. With such resplendent and versatile talents, Alcibiades might have shed glory upon himself and his country; but he was "a slave to every passion," and plunged into every excess. He was distinguished as an orator, a statesman, and a general; and possessed of vast riches. Socrates greatly loved him, and at one time saved his life by carrying him off the battle-field. This favor Alcibiades is said to have reciprocated by saving the life of his

He was charged with having neglected his duty, giving himself up to dissolute pleasures, and intrusting important positions to unfit persons, his boon companions.

48. The chief command was then given to Co′non. Though an able officer, he allowed himself to be surprised by the Spartan general Ly-san′der, at a place called Æ′gos-pot′a-mos, on the Hellespont, and nearly all the fleet was destroyed (405 B.C.). Lysander, following up his victory, the next year proceeded to Athens, captured the city, and thus ended this long war. For a minute account of these events we are indebted to the historians Thu-cyd′i-dēs and Xen′o-phon.

Conon.

Lysander.

49. Athens was thus driven to the most humiliating submission. She was compelled to destroy her port, to agree to undertake no military enterprise, except under the command of Sparta, and also to consent to the abolition of her popular government, accepting in its stead the rule of thirty magistrates, styled afterward, from their cruel and oppressive measures, the *Thirty Tyrants.* While it lasted, this was truly the "reign of terror" in Athens. But the democratic government was soon restored through the courage and patriotism of Thrasy-bu′lus, by whom and his associates, after capturing the fortress of Phy′lē, near Athens, the tyrants were expelled (403 B.C.).

SOCRATES.

Humiliation of Athens.

Thirty Tyrants.

50. A short time after this, perished, by an unjust sentence of the Athenian judges, at the age of seventy, Socrates,

teacher. "If he was not altogether worthy to be the preserver of the Athenian greatness, he merited the honor of casting the last rays of glory over it, and having his fall forever identified with its destruction."

the most virtuous and illustrious of all the ancient philosophers. Accused of irreligion, and of corrupting the youth of Athens by teaching false doctrine, he defended himself with great ability and courage; but he gave offense to the judges by not supplicating their mercy. He spent the interval of thirty days between his condemnation and death in tranquil discourse with his disciples; and having drunk the cup of hemlock,* with a firm and cheerful countenance, amid his weeping friends, died with perfect composure, expressing to the last his belief in an immortality beyond the grave (399 B C.).† His most eminent disciples were Plato and Xenophon, from whom we derive our knowledge of his doctrines, since he himself committed nothing to writing.‡

Socrates.

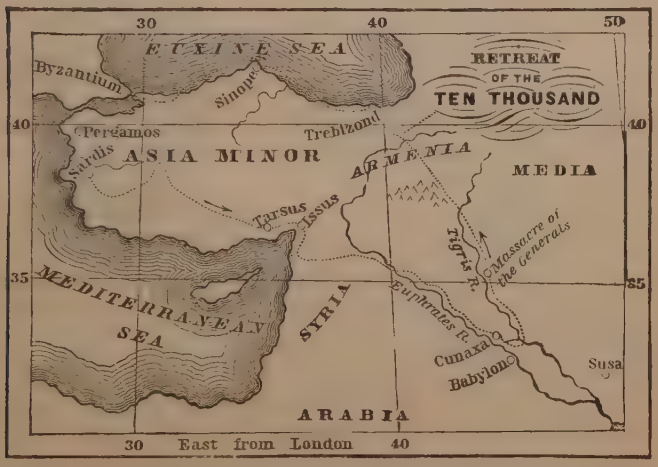
* "The Athenians were humane in their executions. They took pains to ascertain the most easy and gentle mode of death, as Xenophon points out in his *Apologia;* and on this account poisoning with hemlock was employed. Even the executioner, who handed the cup of poison to Socrates, shed tears; for he saw his magnanimity, and felt his innocence. It has been remarked that in their executions the Athenians were far more merciful than the modern Christian nations."—*Mahaffy's Social Life in Greece.*

† Socrates was pronounced by the Delphic Oracle "the wisest of men." This, he at one time remarked, seemed to be true, because "he knew that he knew nothing, while other men, he found, did not even know that." It has been said that "his uninspired wisdom made the nearest approach to the divine doctrines of the Gospel." One of his disciples said to him when in prison, "How sad it is that thou shouldst die innocent!" "What!" he replied, "would you have me die guilty?" To the last he taught the Christian principle that "it is better to forgive injuries than to avenge them."

‡ When Socrates was in middle age, there seemed to come to him a call—he said he heard a voice—bidding him to devote himself to the instruction of his fellow-men; and with a devotion unparalleled in all pagan history, he obeyed it. From that time, for thirty years, neglecting all other occupations, he applied himself to the duty imposed upon him. He was ever at his post,—in the public walks, at the gymnasia, in the market-place, wherever men congregated, there he stood, ready to talk with any one who would listen, young or old, rich or poor, never accepting fee or reward. His singular appearance attracted the attention of all; the repulsive features, unwieldy figure, naked feet, rough threadbare attire, sometimes caused laughter, sometimes disgust. But those who stopped to listen soon became interested, then spell-bound, at the wonderful power of his logic, the beauty of his speech, the elevation and originality of his sentiments, and the keenness of his wit; and while they felt they knew less than they had thought they did, they invariably desired to learn more.

51. A short time after the close of the Peloponnesian war, the Greek soldiers being unemployed, a large number (about 14,000), under a Spartan leader, named Cle-ar'-chus, entered into the service of Cyrus, surnamed the Younger, a Persian prince, and the brother of the reigning king, Artaxerxes II. His object was declared to be an attack upon the Pisidians, but his real design was to deprive his brother of the throne of Persia. They marched to Cu-nax'a, near Babylon, where an immense army of 900,000 Persians engaged the forces of Cyrus, consisting of

Expedition of Cyrus.



300,000 besides the Grecian mercenaries. The latter gained a complete victory; but Cyrus, in a rash attempt to slay his brother, was himself killed, and the expedition was abandoned (401 B.C.).

52. On their retreat, the Greek leaders were drawn into a conference with the Persians, and treacherously put to death. Xenophon, who had been a volunteer in the expedition, was then chosen commander; and the retreat was continued by the Greeks for a

Retreat of the Ten Thousand.

distance of more than 1500 miles, amid incredible hardships from cold, hunger, and the constant assaults of their enemies. They at last reached the Euxine, when they found their numbers reduced to about 10,000. This celebrated expedition, as well as the retreat which closed it, forms the subject of perhaps the most interesting work of Xenophon (the *An-ab'a-sis*). He afterward, with the same forces, entered the service of a Thracian king, and subsequently assisted the Spartans in Asia Minor against the Persians.*

53. In this war with the Persians, A-ges-i-la'us, the Spartan king, gained several important victories, but was suddenly recalled to defend his country against a powerful league, consisting of Argos, Corinth, Athens, and Thebes, formed to attack her. The confederate army was, however, defeated by Agesilaus in the battle of Cor-o-ne'a; but, about the same time, the Spartan fleet was almost entirely destroyed at Cnidus (*ni'dus*) by Co'non, the Athenian (394 B.C.). By this victory the Athenians regained the naval supremacy which they had lost at Ægospotamos.

Agesilaus.

XENOPHON.

54. The Grecian states being thus at war with one another, each party contended for the alliance and aid of the Persians. Conon, who by means of Persian gold had been enabled to

* The execution of Socrates took place during the absence of Xenophon from Athens; and, upon his return to his native city, he found that a decree of banishment had been issued against himself. It was then that he went to Asia Minor, and joined the Spartan army. The Lacedæmonians, at the close of the war, gave him the little town of Scillus, on the border of Elis, where he lived for some time with his wife and two sons. Though invited to return to Athens, he never lived again in that city. He died at Corinth in the ninetieth year of his age. Xenophon, as a soldier, philosopher, and writer, holds a conspicuous place in the annals of Greece.

equip his fleet and to rebuild the walls of Athens, was, through the machinations of Sparta, brought under suspicion with the king of Persia, and thrown into prison. The Spartans thus obtained the alliance of the Persians, and through their emissary, An-tal'ci-das, negotiated a peace by which the Greek cities of Asia were given up to Persian rule. This disgraceful treaty was ratified by the other states (387 B.C.).

Peace of Antalcidas.

55. The Spartans, having unjustly seized the citadel of Thebes, and held it for four years, were expelled, through the influence of Pelop'idas and Epaminon'das, two distinguished Theban patriots. This brought on a war between Thebes and Sparta, by which the former state rose to a great height of power and distinction. In the noted battle of Leuc'tra (371 B.C.), the Spartan army was defeated by forces much inferior in number, commanded by Epaminondas and Pelopidas; and the Peloponnesus was thrown open to invasion. Agesilaus, however, by his vigorous measures, saved Sparta from capture; and Epaminondas, after laying waste the territory of Laconia with fire and sword, retired from the Peninsula. The Thebans afterward again invaded the Peloponnesus, and in the battle of Man-ti-ne'a (362 B.C.) gained a great victory over the Spartans commanded by Agesilaus; but Epaminondas was mortally wounded. He died, as he had lived, a hero. A javelin had pierced his bosom; but in the agonies of death his inquiries were only for his country, and when told that the Thebans had triumphed, he exclaimed, "Then all is well!" and drawing the weapon from his breast, he immediately expired.

Theban war.

EPAMINONDAS.

56. Epaminondas is justly regarded as one of the greatest heroes and patriots Greece ever produced. Wise in council, and brave and skillful in battle, an accomplished statesman and orator, and, what is still more, a man of unswerving truth and honesty, he was, during all the subsequent history of Greece, universally considered the best model for imitation. With him the influence of Thebes began and ended. His last advice was followed by his mourning countrymen, and peace was concluded before they departed from the Peloponnesus. Agesilaus died the next year, while on his return from an expedition in which he had engaged, though eighty years of age, to assist Egypt against the Persians.* Though, perhaps, inferior to Epaminondas as a general, he was in wisdom and virtue his equal, being entirely free from the selfishness, deceit, and ill-faith that too often disgraced the Spartan character. He was small, mean-looking, and lame in one foot; and on that account objection had been made to his accession, for the oracle had warned Sparta of evils to occur during "a lame sovereignty."

Epaminondas.

Agesilaus.

57. For more than sixty years, covering the period of the Peloponnesian and Theban wars, the Greek states had been wasting their strength in these constant struggles with each other. While, had they been united, they could have defied the hostilities of every other nation, they had now reached a state of exhaustion that made them an easy prey to the first ambitious potentate who might plan their conquest. Such a personage now appeared on the stage of history in Philip, king of Macedon; and the narration of Grecian affairs now becomes merged into that of Macedonia, just emerging into prominence.

Greek dissensions.

* "Upon his arrival in Egypt, all the great officers of the kingdom came to pay their court to him; but when they beheld no pomp or grandeur of appearance, but only a little old man in mean attire seated on the grass by the sea-side, they could scarcely conceal their contempt, saying it reminded them of the old fable of the mountain in labor that brought forth a mouse."—*Plutarch.*

SECTION VI.

Fifth Period.

MACEDONIAN SUPREMACY.

From 358 B.C. *to* 301 B.C.

58. Previous to the time of Philip, Macedo'nia occupied only an obscure position among the nations of the world, though it had existed as a kingdom for about four centuries. Being detained as a hostage at Thebes, Philip had enjoyed the benefit of a thorough education under Epaminondas; and when, at the age of twenty-four, he ascended the throne (359 B.C.), he possessed all the accomplishments of a skillful soldier and statesman; while his great talent for artifice made him especially suited for the part of a wily politician.

Philip.

59. Greece, at that time, presented an excellent field for these peculiar talents. Torn to pieces by internal dissensions, possessing no national union, the states were constantly forming temporary leagues against each other, and preparing themselves for the attack of some crafty and powerful invader. Athens, distinguished for her progress in literature and art, was very much weakened by luxury. Sparta had become corrupted and enervated by the gold gained in her conquests, and though still warlike, was actuated only by the meanest sentiments of jealousy and revenge toward her sister states. The other states were only influential in promoting, by petty disputes, the general anarchy.

Condition of the Grecian states.

60. Philip commenced his artful encroachments on the liberties of Greece by his intrigues in connection with the affairs of Athens, which, in 358 B.C., had reached the culminating point of the second period of her glory and prosperity. Unfortunately, at this time a dis-

Social war.

astrous war broke out, caused by the revolt of some of her maritime allies, and leading to what is known in history as the *Social War,* that is, the war of the states. This lasted about three years, and ended in the defeat of Athens, thus securing the independence of the more important of the revolted allies (355 B.C.). It was during this period that Philip, taking advantage of the troubles of Athens, seized Am-phip'olis, and established a military station at Phi-lip'pi.

61. Soon afterward another war broke out in Greece, caused by the Phocians, who, instead of paying a fine imposed by the Amphictyonic Council for having occupied and cultivated a tract of land devoted to the Delphian Apollo, invaded the sacred territory, and surprised and took Delphi itself. This brought on what is called the *Sacred War* (357 B.C.), in which most of the states took up arms against the Phocians, while the latter succeeded in forming an alliance with Athens and Sparta. Thebes was the chief enemy of the Phocians, and at last, to satisfy her revenge, she invited the aid of Philip, and thus brought on the destruction of Grecian independence. For Thebes hated Phocis, because the latter had taken sides with the Spartans during the first part of the Theban war; and she succeeded in getting a decision of the Amphictyonic Council against the Phocians. The latter, being utterly unable to pay the fine, were compelled to fight; and, in self-defense, seized the Delphic treasures to pay the expenses of the war. They thus prolonged the struggle for eleven years.

Sacred war.

62. Gladly embracing the opportunity of interfering, Philip attacked and defeated the army of the Phocians in Thessaly, and took and destroyed Olynthus. He then marched into Greece, and after taking possession of Phocis, occupied Delphi. He next assembled the Amphictyons, and procured a decree that the towns of the Phocians should be destroyed, and that their two votes should be transferred to Macedon, thus obtaining admission

Measures of Philip.

himself to the Council. Thus ended the Sacred War (346 B.C.), the effect of which was to make Macedon the leading state of Greece.

63. Meanwhile, the great Athenian orator, De-mos'the-nēs, had endeavored, by his splendid eloquence, to arouse his countrymen against the crafty designs of Philip; but, although the latter persisted in his schemes of conquest, it was not until 338 B.C. that any effort was made to oppose his progress. In that year a battle was fought at Chæ-ro-ne'a, in which Philip disastrously defeated the combined forces of Athens and Thebes, and thus completed the subjugation of all Greece. He, however, left to the states a nominal independence in their local affairs, he himself controlling all measures affecting the general interests.

Subjugation of Greece.

64. Philip next convened a congress of the Grecian states at Corinth, and obtained from it a formal declaration of war against Persia, and the appointment of himself as generalissimo of all Greece. He then returned home to prepare an expedition for the conquest of that country, which he had for some time meditated. Before, however, these preparations were completed, he was assassinated by Pausanias, a young Macedonian noble (336 B.C.); and Alexander, his son, afterward called the Great, ascended the throne, being then only twenty years of age, but thoroughly educated, partly under the celebrated philosopher, Aristotle (*ar-is-tot'l*).* Thebes, having received a report of Alexander's death, and thinking the opportunity a good one to regain her independence, revolted; but Alexander, with characteristic promptitude, marched against the city, took it, and razed it to the ground,

Death of Philip.

Destruction of Thebes.

* This distinguished philosopher was born at Stagira, an island near the Macedonian coast, B.C. 384. At the age of seventeen he went to Athens and studied philosophy in the school of Plato. He afterward established a school of his own in the grove called Lyceum, which received the name of the Peripatetic School, because Aristotle delivered his lectures while walking about (from the Greek word *peripatein*, to walk about). He died in Chalcis, Eubœa, at the age of sixty-three.

selling its inhabitants to the number of 30,000 into slavery. Thus a general rising was prevented (335 B.C.).*

Conquests of Alexander the Great.

65. After making this terrible example of Thebes, he set out on the expedition planned by his father, leaving An-tip'a-ter to administer the government of Macedon and Greece (334 B.C.). In the spring of that year, he passed the Hellespont with an army of 35,000 men, encountering no opposition from the Persians, who were hesitating as to the plan of opposing his march. The wise suggestions of Memnon, the Rhodian, then in the service of the Persian monarch, to send the fleet against Macedon, was rejected; and a battle was fought on the banks of the Gra-ni'cus River, in which Alexander gained a great victory, enabling him to overrun Asia Minor without opposition.

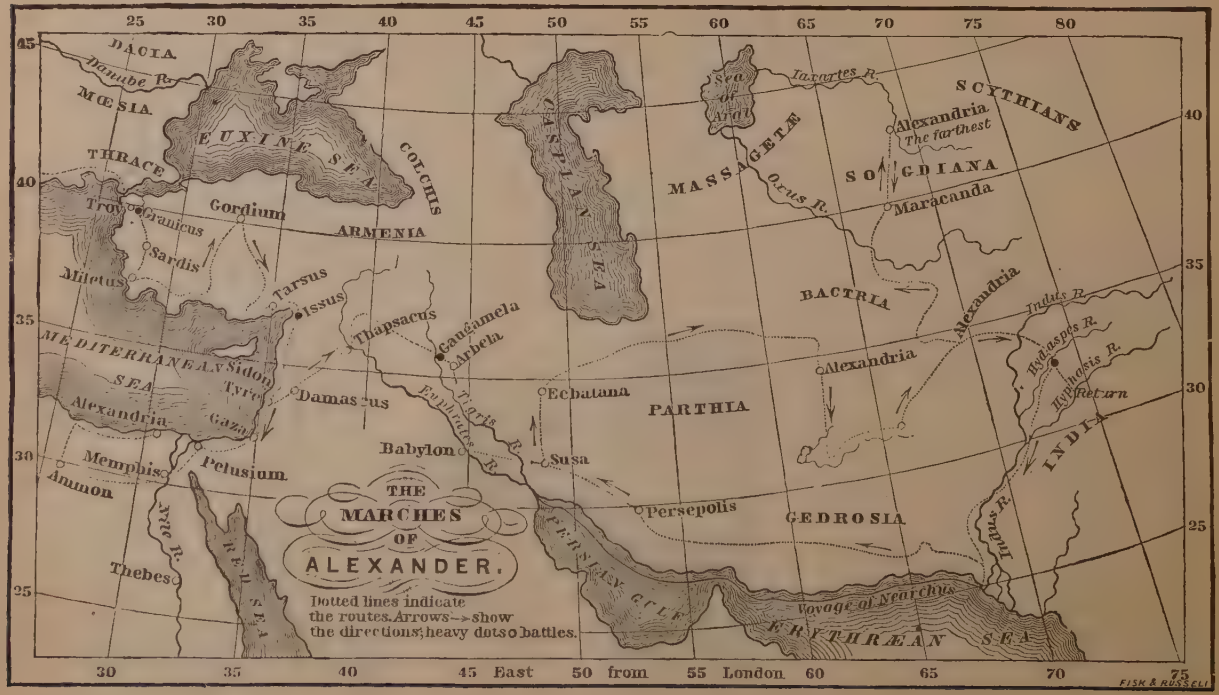
Persian expedition.

Battle of the Granicus.

66. The next year he defeated a vast army, commanded by Darius, the Persian monarch, at Is'sus. So complete was the rout that Darius fled in dismay, leaving his mother and wife to the mercy of the victor. These Alexander ordered to be treated with the greatest respect and attention. He then advanced toward the south, and all the cities of Phœnicia surrendered to him,

Battle of Issus.

* "A general assembly of the Greeks being held at the Isthmus of Corinth, they came to a resolution to send their quotas with Alexander against the Persians, and he was unanimously elected captain-general. Many statesmen and philosophers came to congratulate him on the occasion; and he hoped that Diogenes of Sinope, who then lived at Corinth, would be of the number. Finding, however, that he made but little account of Alexander, and that he preferred the enjoyment of his leisure in a part of the suburbs, called Cranium, the king went to see him. Diogenes happened to be lying in the sun; and at the approach of so many people, he raised himself up a little, and fixed his eyes upon Alexander. The king addressed him in an obliging manner, and asked him, 'If there was anything he could serve him in?' 'Only stand a little out of my sunshine,' said Diogenes. Alexander, we are told, was struck with such surprise at finding himself so little regarded, and saw something so great in that carelessness, that, while his courtiers were ridiculing the philosopher as a monster, he said, 'If I were not Alexander, I should wish to be Diogenes.'"—*Plutarch.*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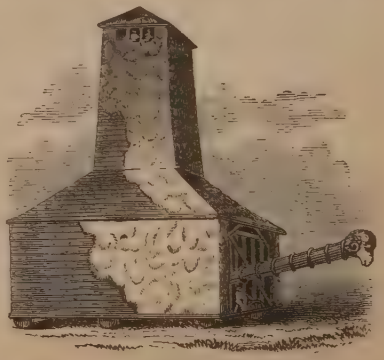
DACIA
Danube R.
MŒSIA
EUXINE SEA
THRACE
COLCHIS
CASPIAN SEA
Sea of Aral
Jaxartes R.
SCYTHIANS
Alexandria The farthest
MASSAGETÆ
SOGDIANA
Oxus R.
Maracanda
Troy
Granicus
Gordium
ARMENIA
Sardis
Miletus
Tarsus
Issus
BACTRIA
Alexandria
Indus R.
Thapsacus
Gaugamela
Arbela
MEDITERRANEAN SEA
Sidon
Tyre
Damascus
Euphrates R.
Tigris R.
Ecbatana
PARTHIA
Hydaspes R.
Hyphasis R.
Return
Alexandria
Alexandria
Gaza
Babylon
Susa
INDIA
Memphis
Pelusium
Ammon
THE MARCHES OF ALEXANDER.
Persepolis
GEDROSIA
Nile R.
Thebes
Dotted lines indicate the routes. Arrows → show the directions; heavy dots ○ battles.
PERSIAN GULF
Voyage of Nearchus
ERYTHRÆAN SEA
30 35 40 45 East 50 from 55 London 60 65 70 75
FISK & RUSSELL

except Tyre, the siege of which delayed him seven months. He built a pier across the strait, half a mile wide, which separated the city from the mainland, and thus having gained access to the walls, he battered them to pieces and took the city by storm (332 B.C.). No mercy was shown to the wretched inhabitants, eight thousand of whom are said to have been massacred; and the remainder, numbering at least 30,000, were sold into slavery.

Taking of Tyre.

67. In the mean time, Darius solicited peace, offering to cede to Alexander the western half of the empire, and to give him his daughter in marriage. This, however, Alexander promptly refused, and continued his march toward Egypt, capturing Gā'za on the way. Passing through Egypt, he penetrated the Lib'yan desert, and paid a visit to the temple of Jupiter Am'mon. He also founded in Egypt the city of Alexandria, which for many centuries afterward was the first commercial city in the world, being the grand emporium of Europe, Africa, and India. This was the first city founded by Alexander and named after him. He subsequently founded no less than seventeen cities in different parts of Asia, to each of which he gave the name of Alexandria.

Egyptian expedition.



BATTERING RAM.

Alexandria founded.

68. Turning again to the east, he crossed the Euphrates, and prepared for the battle which was to decide the fate of Persia. On the plain of Gau-ga-me'la, a few miles from Ar-be'la, Darius drew up his immense army, consisting of over a million Persians, which, with

Battle of Arbela.

40,000 foot and 7,000 horse, Alexander, after a brief engagement, entirely defeated and put to flight (332 B.C.). Proceeding to Babylon, he entered the city in triumph, having made himself, at the age of twenty-five, master of the whole of Western Asia, together with Egypt.

69. He next advanced to Su'sa, a treasure-city of the Persians, which surrendered without resistance. Here were obtained gold and silver amounting to fifty million dollars, and, what was still more interesting to the Greeks, the spoils which Xerxes had carried off from Greece. Per-sep'o-lis, the real capital of the Persian kings, was the next city occupied by the invader; and here, it is said, the treasure captured amounted to 120 million dollars. Darius, in the mean while, had fled to Ecbatana, and thither Alexander went in pursuit, which he continued with great rapidity, until he reached Bactria, where he found that the Persian monarch had been seized and put to death by the satrap of that province. Alexander, still pursuing his career of conquest, defeated the Scythians on the banks of the I-ax'ar-tēs, and took possession of Mar-a-can'da (now Samarcand), the capital of Sog-di-a'na, where he married a Bactrian princess, named Rox-ā'na (328 B.C.). Here too it was that, at a banquet, in a fit of anger, he murdered his friend Cli'tus, who had saved his life at the battle of the Granicus. He next invaded India, defeated Po'rus, the king of that country, on the banks of the Hy-das'pēs, and

Taking of Susa and Persepolis.

Death of Darius.

Further conquests.

after a brief rest, pushed on to the Hyph'a-sis (the modern Sut'lej), when the soldiers, worn out with their toils, positively refused to proceed any farther. He then gave orders to return. [See map, page 115.]

70. Having built a fleet, he sailed down the Indus to its mouth; and then, leaving Ne-ar'chus to pursue the voyage of exploration, he marched through the burning desert of Ge-dro'sia to Persepolis, and thence by way of Susa and Ecbatana to Babylon, where he indulged in various schemes of further conquest. But, as he was about to set out on a campaign in Arabia, he was seized with a fever, said to have been occasioned by intemperance; and after eleven days' illness, he expired (323 B.C.). On his death-bed, being asked by one of his generals to whom he desired to leave his throne, he answered: "To the worthiest among you; but I am afraid my obsequies will be celebrated with bloody hands." He, however, gave his ring to Per-dic'cas.

Return.

Death of Alexander.

71. Of all the conquerors of antiquity, Alexander was, without doubt, the most enterprising and renowned. The splendor of his military achievements should not, however, blind us to the moral depravity which could sacrifice, without a single pang of remorse, so many thousands of his fellow-creatures, merely to gratify a thirst for vainglory. This insatiable desire seems to have been unmixed with any wish to benefit his subjects or mankind, although he founded cities that promised to be useful to him in carrying out his ambitious views, and in perpetuating his memory. In the hands of Providence, however, he was undoubtedly an instrument of good; since, by his conquests, the two continents were brought into closer communication with each other, and the language, literature, and arts of Greece were carried into the East.

Character.

72. In the mean time, the Spartans, under their king Agis, had made a vigorous effort, in common with most of the

other Peloponnesian states, to throw off the yoke of Macedon; but they were defeated with great slaughter by Antipater, Agis being slain in the battle (331 B.C.). Athens took no part in the struggle; but under the influence of Pho'cion, illustrious for the wisdom and moderation of his counsels, as well as for his stern republican simplicity and honesty, prosecuted the orators who had been active against the Macedonian rule, and because they had been found guilty of bribery drove them

Agis.

Conduct of Athens.

into exile. Among these was Demosthenes. When, however, the news arrived of the death of Alexander, the city of Athens gave way to the most excessive demonstrations of joy, and Phocion's party lost all their influence.

73. In an expedition under Le-os'the-nēs, the Athenians and their allies gained some important victories over Antipater, near La'mia, a fortified town near the border of Thessaly; but Antipater being joined by Crat'e-rus, one of the ablest of Alexander's generals, with

Lamian war.

a considerable force from Asia, entirely defeated them in Thessaly, and prevented any further resistance to the Macedonian authority (322 B.C.). Athens was compelled to give up her orators, including Demosthenes, who had been recalled from exile during the war. The latter, however, escaped, but was finally compelled to take poison in order to prevent being captured by his pursuers; while the others were cruelly put to death.* Thus ended what was called the Lamian War; and the defeat riveted the yoke of Macedonia upon Greece more firmly than ever.†

Alexander's Successors.

74. After the death of Alexander, the great Macedonian Empire, which had been formed by his genius and valor, fell to pieces, as he left no successor able to control the restless ambition and rivalry of his generals. At first, his half-brother, Philip, and his infant son by Roxana were declared partners of the throne, while different parts of the empire were assigned to the generals, who were to rule as satraps; but Perdiccas was to act as regent. The latter was shortly afterward suspected of a design to usurp the throne, and a league was formed against him by An-tig′o-nus, Ptol′e-my,

Disposition of the empire.

Death of Perdiccas.

* Demosthenes retired to the island of Calauria, near the coast of Argolis, and took refuge in the temple of Neptune from the emissaries of Antipater. He died at the age of about sixty years. When he commenced to speak in public, his impediment of speech, weakness of voice, and awkwardness of manner made him an object of ridicule; but all these difficulties he overcame by intense effort and application, and became the greatest orator of his own or perhaps any other time. He saw through the designs of Philip from the first, and pronounced his most brilliant orations in exposing them. These were called "Philippics," because they were delivered against Philip.

† Leosthenes was a brave and skillful general, and had he not been killed during the siege of Lamia, in which Antipater shut himself up after his defeat, the war might have resulted differently. Besides, the dissensions in Athens prevented the sending of reinforcements to the army. Leosthenes was an orator as well as a general; and it was to him, on the occasion of one of his harangues, that Phocion said: "Young man, thy words are like the cypress, tall and large, but they bear no fruit." He was a vigorous supporter of the party of Demosthenes.

and Crat'e-rus. A war ensued, during which Perdiccas was assassinated by his own troops (321 B.C.). Antipater was then made regent, and the empire was again divided.

75. Antipater died three years afterward, at the age of eighty, leaving the regency to Pol-y-sper'chon, a veteran general of Alexander. This displeased Cas-san'-der, Antipater's son, who had expected to succeed his father, and kindled a war of several years between the two generals, which resulted in Cassander's success. During this war Cassander placed the administration at Athens under De-me'tri-us Pha-le'reus, a distinguished Athenian orator, statesman, and writer, who ruled the city for ten years with so much popularity that the Athenians raised three hundred and sixty brazen statues to his honor. War having arisen between Antigonus and the other generals, Athens surrendered to Deme'trius Pō-li-or-cē'tēs (the *Town-Taker*), the son of Antigonus. Phalereus, who, by his dissipated habits, had lost his popularity, was compelled to flee, and all his statues were thrown down except one (307 B.C.).*

Renewal of war.

76. The war against Antigonus, which continued for nearly fifteen years (from 315 B.C.), was brought to a close by a decisive battle fought near Ipsus, in Phrygia (301 B.C.). Antigonus was defeated, and died of his wounds. This event nearly closed the long series of wars which followed the death of Alexander, and which proved his sagacity and foresight when he remarked that his obsequies would be celebrated by bloody hands. During these wars the whole of his relations, including his mother, Olympias, and his wife and son, were successively put to death.†

Battle of Ipsus.

* Demetrius found a place of refuge at the court of Ptolemy in Alexandria, where he lived upward of twenty years. His talents were of great service to the Egyptian monarch; and it is stated that it was by his advice that the famous museum and Alexandrian library were founded. Demetrius wrote many valuable treatises, but none of them are now extant. He was the last of the great orators of Greece.

† Roxana and the young Alexander were put to death by order of Cassander, after a treaty of peace, made in 311 B.C., one of the articles of which was, that

77. A more permanent partition of the empire followed the battle of Ipsus. Greece and Macedonia were assigned to Cassander; Egypt, to Ptolemy, who had been previously in possession of it; Thrace and a part of Asia Minor, to Ly-sim′a-chus; and western Asia, including the whole country from the coast of Syria to the Euphrates, to Seleucus. The latter founded on the river O-ron′tes a new capital of his empire, which he named Antioch, in honor of his father, An-ti′o-chus.

Partition of the empire.

78. Demetrius, the son of Antigonus, who had retreated from Ipsus, still continued the struggle. He proceeded to Greece, but the Athenians refused to receive him. After forming an alliance with Seleucus, he again appeared before Athens, which, after a long siege, he captured, expelling the tyrannical governor whom Cassander had appointed (295 B.C.). The Athenians were greatly moved by his noble forgiveness and lenity; for, instead of the dreadful punishment which they had expected, he supplied their wants, and did his best to relieve the miseries occasioned by the long siege which they had suffered.*

Demetrius.

Cassander should retain his power until the prince became of age. The treaty suspended hostilities only for a few months. Olympias having engaged in a war against Cassander, about five years previously, was taken prisoner by him, and ordered to be put to death (316 B.C.).

* Demetrius had been the friend of the Athenians, freeing them from the power of Cassander and Ptolemy, and expelling the garrison which had been stationed at Athens under Demetrius Phalereus. After the fall of Antigonus, he fled precipitately, and with his fleet and a small remnant of his army he sailed to Athens. Word was sent to him that the Athenians had resolved to admit no king within their city. His triumphant entry into Athens is thus described by Plutarch: "He ordered all the Athenians to assemble in the theater, which he surrounded with his troops; and having planted his guards on each side of the stage, he came down through the passage by which the tragedians enter. The fears of the people, on his appearance, increased, but they were entirely dissipated when he began to speak; for neither the accent of his voice was loud, nor his expression severe. He complained of them in soft and easy terms, and taking them again into favor, made them a present of a hundred thousand measures of wheat, and re-established such an administration as was most agreeable to them."

THE EAST IN THE TIME OF MITHRIDATES AND TIGRANES

No. 5.

SECTION VII.

Sixth Period.

DIVISIONS OF THE MACEDONIAN EMPIRE.

From 301 B.C. *to the Conquest of Greece* (146 B.C.).

I. Macedon and Greece.

79. Cassander survived the victory at Ipsus only three years; and at his death he left the throne to the eldest of his three sons, who died soon afterward. Family dissensions followed, by means of which Demetrius possessed himself of the throne (294 B.C.), and held it for seven years, when it was seized by Pyr'rhus, king of Epirus, against whom Demetrius had made war. The latter, attacked by both Pyrrhus and Lysimachus, abandoned the Macedonian throne, and fled. Soon afterward, Lysimachus, after vanquishing Pyrrhus, obtained possession of the Macedonian territories, and united them with his own (286 B.C.). Thus the whole Macedonian Empire, except Egypt, was divided between Lysimachus and Seleucus. Demetrius died a captive at the court of the latter (283 B.C.).*

Cassander.

Demetrius.

Lysimachus.

80. The throne of Macedon was filled by Lysimachus about five years, when hostilities arose between him and Seleucus; and, in a battle near Sardis, the former was defeated and slain. This gave nearly the whole empire to Seleucus, thus reuniting, with the exception of Egypt, the whole of the dominions of Alexander. But this union was of short duration, for within a few weeks of his

Seleucus.

* "That hair-brained prince, after gaining and then losing Macedonia, plunged suddenly into Asia, where he hoped to win by his sword a new dominion. Unable to make any serious impression on the kingdom of Lysimachus, he entered Cilicia, and became engaged in hostilities with Seleucus, who defeated him, took him prisoner, and kept him in a private condition for the rest of his life."—*Rawlinson.*

victory, Seleucus was assassinated by Ptolemy Ceraunus, an Egyptian prince, brother of Ar-sin'o-e, the wife of Lysimachus. This prince, being prevented from succeeding to the throne of Egypt by his father's selection of another son, Philadelphus, had taken refuge at the court of Lysimachus, by whom he had been protected.

Ptolemy Ceraunus.

81. The throne of Macedon was occupied by Ptolemy Ceraunus but a short time; for a great migration of the Gauls the same year swept over Thrace and Macedonia, under several leaders named Belgius, Brennus, and others; and Ptolemy rashly opposing their furious onset with his hastily-gathered forces, was defeated, and falling into the hands of his enemies was cruelly put to death (279 B.C.). The Gauls then passed into Greece, and reached Delphi, where they were repulsed with great loss. Some of them afterward settled on the Danube; others, in Thrace; while a third part passed into Asia, and settled in the country called, after them, Ga-la'tia.*

Invasion of the Gauls.

82. After the death of Ptolemy, the throne of Macedon was occupied by Antigonus, the son of Demetrius, surnamed Go-na'tas, from the place of his birth. He reigned till 243 B.C., exercising a severe rule over the Greeks, whose cities he governed by means of petty tyrants appointed by himself. This tyranny led to a noted confederacy, styled in history the "Achæan League," it being in fact the revival of an ancient league which had existed among the

Achæan league.

* "The *invasion of the Gauls* is one of the most interesting events of the post Alexandrine history. It had permanent effects on Eastern Europe and Western Asia, producing among other results the new country of Galatia. . . . . By the end of the year 280 B.C., a large mass of hungry immigrants had accumulated in northern Illyria, and in the regions about mounts Scomius and Scardus. This mass, in 279 B.C., rolled forward in three waves, which took three different directions. One, under Cerethrius, took a north-easterly course against the Triballi and the Thracians; another, under Brennus and Acichorius, proceeded due east against the Pæonians; the third, under a chief named Belgius, marched south-east and fell upon Macedonia. It was this last leader and his troops with whom Ptolemy Ceraunus came into contact."—*Rawlinson.*

twelve chief cities of Achaia.* It was soon joined by most of the important states of Greece, including Athens; and, under its wise and patriotic leader, A-ra'tus of Sicyon (*sish'e-on*), acquired very great influence (243 B.C.).

83. At this period, the formation of such confederacies or leagues became a new and striking feature in the affairs of Greece; for the people began to see the result of their many dissensions, and to understand that they could curb the despotism of the Macedonian kings only by uniting their forces. The most important of these confederacies were the Achæan League, already mentioned, and the Æto'lian League. But the Spartans held to themselves. The Ætolian league was a confederation of tribes, which had gradually made themselves masters of Locris, Phocis, Bœotia, and some other states. The Spartans, under their celebrated kings A'gis and Cle-om'e-nes, attempted to regain their ancient simplicity of manners and military hardihood, but without success.†

Ætolian league.

84. Jealousy and dissension among the Greeks prevailed to such an extent as to prevent all efficient resistance against the Macedonian power. Indeed, they were compelled to call in the aid of that very power against the encroachments of each other. Thus Aratus, having been defeated by the Spartans under their king Cleomenes, invoked the assistance

* Rawlinson says: "The old confederacy of the twelve Achæan cities appears to have been dissolved soon after the death of Alexander, by the influence of the Macedonian princes, especially Cassander and Demetrius, about 300 B.C." The revival commenced about 280 B.C., and in about five years was consummated. It did not, however, assume much importance till the admission of Sicyon into the confederacy, 251 B.C., which gave it partly the character of a general Hellenic union.

† Agis, one of the noblest characters of Spartan history, made an effort to revive the institutions of Lycurgus; and at first met with some success. But he excited great opposition, and his enemies brought about his condemnation and execution (240 B.C.). Agis observing that one of his executioners was moved to tears, said: "Weep not for me; suffering as I do unjustly, I am happier than my murderers." He was the first king of Sparta that was put to death by the ephors.

of Antigonus Do'son,* king of Macedon, by whom Cleomenes was overthrown, and compelled to flee into Egypt. Sparta, which had hitherto remained unconquered, was taken by the Macedonian monarch (221 B.C.). Aratus afterward entered into an alliance with Philip, king of Macedon, in a war against the Ætolians, which lasted till 217 B.C.; but having displeased Philip, he was by the orders of the latter poisoned (213 B.C.).

Sparta taken.

Death of Aratus.

85. Phil-o-pœ'men, sometimes styled "the last of the Greeks," succeeded Aratus in administering the affairs of the Achæan league. He was a man of great talents and virtue. In 207 B.C., he gained a great victory over the Spartans, notwithstanding they were assisted by the Romans; and, in the general assembly of the Greeks, was hailed as the liberator of their country. The Romans, a few years after this, made war upon Philip, king of Macedon, and defeated him in the famous battle of Cyn-os-ceph'a-læ,† in Thessaly (197 B.C.). Philip was then compelled to withdraw his garrisons from the Grecian towns; and, at the ensuing Isthmian games, the independence of Greece was solemnly proclaimed by the Romans.‡ This seemingly generous policy left the Greek states entirely under Roman protection, and by removing all outside pressure gave full scope for internal dissensions. The Achæan and Ætolian leagues were undisturbed, the one holding the other in check.

Philopœmen.

Battle of Cynoscephalæ.

* *Doson* means *about to give*, and was applied to this king on account of his habit of promising but not performing.

† *Cynoscephalæ* means *dogs' heads*, and was given to a range of elevated rocks in Thessaly, resembling in appearance the heads of dogs. It is sometimes written *Cynocephale*.

‡ "Immediately after the conclusion of the treaty, followed the memorable scene at the Isthmian games, when it was announced to all the multitude assembled on that occasion, that the Romans bestowed entire freedom upon all those states of Greece which had been subject to Macedon. The Greeks, unable to read the future, and having as yet had no experience of the ambition of Rome, received this act with the warmest gratitude, and seemed to acknowledge the Romans in the character which they assumed, of protectors and deliverers of Greece."

86. The Ætolians soon afterward became involved in a war with the Romans, and were entirely subdued (190 B.C.). The Achæan league, strengthened by the fall of its great rival, was joined by Sparta, and under Philopœmen acquired very great influence. But the Messenians revolted against its authority; and in an attempt to reduce them to submission, Philopœmen was taken prisoner and barbarously put to death (183 B.C.). Mes-se'ne was, however, captured by the Achæans the next year, and the murderers of Philopœmen were punished. The historian Po-lyb'i-us sums up the character of this illustrious man by saying that "in forty years, during which he played a distinguished part in a democratic community, he never incurred the enmity of the people, though he always spoke with openness and freedom, nor ever courted popular favor by unworthy compliance." He was seventy years of age at the time of his death.

Revolt of the Messenians.

Character of Philopœmen.

87. The Romans, again invading Macedonia, defeated Per'seus, its last king, in the battle of Pyd'na (168 B.C.), and reduced the country to a Roman province. The Roman general, entering Greece, surrendered many of its cities to the pillage of the soldiers; and no fewer than 150,000 of the inhabitants were captured, and sold as slaves. A few years later, the Romans under Mum'mi-us again invaded Greece, being invited by the Spartans, who had quarreled with the Achæans. The last army of the latter surrendered at Corinth (146 B.C.), and Greece became a Roman province, under the name of Achaia.

Battle of Pydna.

Final conquest of Greece.

II. Syrian Kingdom of the Seleucidæ.

88. This kingdom was founded by Seleucus, surnamed Nicator (the *Conqueror*), in 312 B.C., and lasted about two and a half centuries. It originally consisted of Babylonia

and the adjacent province Su-si-a'na, together with Media and Persia; but afterward was so extended as to embrace all the countries between the Euphrates and the Indus rivers, and from the Indian Ocean to the Iax'-artes River. After the battle of Ipsus it was still further enlarged by the addition of Cappadocia, part of Phrygia, and Upper Syria. The capital was at first a city which Selucus

Extent.

RUINS OF BAALBEC.

had built on the Tigris, and named Seleucia; but it was afterward removed to the newly-founded city of Antioch. The placing of the seat of government so far to the west led to the loss of the eastern provinces, giving rise to the formation of the Parthian and Bactrian kingdoms during the reign of Antiochus II. (261–246 B.C.).* The ancient city of Baalbec, in southern

Antioch.

* "Had Babylon or Seleucia continued the seat of government, the East might probably have been retained; the kingdom of the Parthians might never have grown up. Rome, when she interfered with the affairs of Asia, would have found

Syria (Cœle-Syria),* rose to great splendor at this period, under the Greek name Heliopolis (city of the sun). Its ancient history is obscure; but its ruined temples and other edifices, built of huge blocks of stone, and other architectural remains, attest the magnificence of the city both in its ancient and Greek period. It was situated on the great caravan route between Babylon and Phœnicia.

89. The rupture that subsequently occurred between Seleucus and Lysimachus, ending in the defeat of the latter, gave the whole of Asia Minor to the Syrian kingdom; but the career of Seleucus was soon afterward terminated by the assassin's hand of Ptolemy Ceraunus. His son Antiochus I. succeeded, during whose reign the Gauls overran the country, but were checked for a time by a great defeat which Antiochus inflicted upon them, receiving on that account the surname *So'tēr* (the *Savior*); but he was afterward defeated by them in a great battle near Ephesus, in which he lost his life (261 B.C.).

Antiochus I.

90. A long list of kings succeeded, the particular history of whose reigns it is scarcely necessary to relate. These are called the Seleucidæ (*se-loo'se-de*), or descendants of Seleucus, the founder of the monarchy. Among them Antiochus III., surnamed "The Great," deserves special mention; since his reign, which lasted more than thirty-six years, is, perhaps, the most eventful period of the history of this monarchy. He checked the progress of the Parthians and Bactrians, restoring the extent of his territories toward India, drove the Egyptians out of Asia, and at one time extended his sway over a part of Europe.

Seleucidæ.

Antiochus the Great.

a great Greek empire situated beyond the Euphrates, and so almost inaccessible to her arms; the two civilizations would have coexisted, instead of being superseded the one by the other, and the history of Asia and of the world would have been widely different."—*Rawlinson.*

* Cœle-Syria means the *hollow* Syria, so called from its situation in the valley between the Lib'anus and the Anti-Lib'anus chain of mountains.

91. He, however, became embroiled with the Romans, entering into a union with the Ætolians against them; but, in a great battle at Thermopylæ, the allied forces were signally defeated (191 B.C.). The next year, he suffered another disastrous defeat in the battle of Magnesia, which placed him at the mercy of the Romans. He purchased peace by giving up the northern part of Asia Minor and all his ships of war, and consenting to pay an immense sum of money. The provinces which he ceded were added to the kingdom of Pergamus, thus making it a rival with Syria. This was followed by the revolt of Armenia, which became an independent state. Antiochus died in 187 B.C.

War with the Romans.

Armenia independent.

92. During the subsequent history of this monarchy, there was a continuous series of interferences by the Romans, then rising to the zenith of their power, and extending their conquering arms in all directions. The minor kingdoms, including Pontus, Parthia, Armenia, etc., had risen to positions of importance. In the great war between Mithridates, king of Pontus, and the Romans, Ti-gra'nes, king of Armenia, who then occupied the Syrian throne, had interfered; and this brought upon him the vengeance of the Romans. He was defeated, and compelled to relinquish Syria, which, four years later, was conquered by Pompey the Great, and reduced to a Roman province (65 B.C.).

Later history.

III. Egyptian Kingdom of the Ptolemies.

93. The history of the kingdom of the Ptolemies is the history of the later civilization of the Egyptians. The foundation of Alexandria by the Macedonian conqueror was followed by results of which he could not have dreamed. The transfer of the seat of government from Memphis to the great Alexandrian mart changed the whole character of Egyptian ideas and pursuits. Commerce was encouraged, and intercourse with foreigners was

Foundation.

no longer condemned; while industrial and literary pursuits received an impulse which was unknown in the ancient periods of Egyptian civilization. Alexandria was the center of this wonderful national transformation; indeed, during the period of the Ptolemies, the history of this city is the history of Egypt. Here the court dwelt in all its splendor, and here were congregated the three great elements of the national life—the Greeks, the Jews, and the Egyptians; for the first Ptolemy granted extensive privileges to the Jews of Alexandria.*

Commerce.

Alexandria.

PHAROS.

94. Ptolemy, surnamed *Lagi* (son of Lagus), and also *Soter*, who founded this kingdom, was one of Alexander's greatest generals. On the first division of the empire, he received the administration of the African provinces, and determined to build up there a great naval power. In this he succeeded, and soon extended his authority over Palestine, Phœnicia, and Cœle-Syria. He also took possession of Cyprus; and for a time held Corinth and Sicyon, in Greece. Cyrenaica and Libya were also brought under his sway. He retained the old Egyptian nomes, or divisions,

Ptolemy Lagi.

* He had transported to Alexandria more than 100,000 prisoners from Jerusalem, on his reduction of that city; and, in order to attach them to his government, and reconcile them to their new home, he treated them with special liberality.

placing a governor over each, and causing the Egyptian religion and laws to be respected. In this way he reconciled the people to his rule, but he constantly kept a standing army of Greeks and Macedonians.

95. Of all the successors of Alexander, he alone participated in the scientific and literary taste of the great conqueror. He collected an immense library, invited men of learning to take up their residence at his capital, and established the *Museum*, a kind of University, which drew together a vast body of students from all parts.*

Literature, etc.

He also adorned his capital with many splendid edifices; constructed the lofty Pharos, of white marble, four hundred feet high, upon the island which formed the port of the city,† and a mole or causeway connecting the island with the shore (*Hep-ta-sta'di-um*); also a mausoleum (*So'ma*) to contain the body of Alexander, the Hippodrome, and the temple of Se-ra'pis. He likewise rebuilt the inner chamber of the great temple at Karnak. He died, after a reign of forty years,

Pharos.

Other buildings.

PORT OF ALEXANDRIA

* Alexandria was built upon a grand plan. Including the suburbs, it had a circuit of fifteen miles, and was crossed at right angles by two avenues a hundred feet wide and adorned with temples, colonnades, and palaces. At the intersection of these there was a lofty esplanade, or square, from which could be viewed the entire harbor.

† This edifice was reckoned among the "seven wonders of the world." It was not completed till three years after Ptolemy's death. The light constantly burning on its summit was visible, it is said, for forty miles. The "seven wonders" were the Pyramids of Egypt, the Hanging Garden of Babylon (p. 24), the Temple of Diana at Ephesus, the Statue of Jupiter at Olympia, the Mausoleum at Halicarnassus (p. 134), the Colossus at Rhodes (p. 142), and the Pharos (p. 131) at Alexandria.

at the age of eighty-four (283 B.C.). Ptolemy I. was certainly one of the ablest and most enlightened kings that ever reigned.

96. Ptolemy II., called Philadelphus (because he married his own sister), was also a great patron of literature and science, and did much to advance the commercial prosperity of the country. He reopened the canal connecting the Red Sea with the Nile (originally constructed by Rameses II.), and built the port of Ar-sin'o-e, on the site of the modern Suez. He likewise founded Berenice on the coast of the Red Sea, and opened a high-road from it to a point on the Nile near Thebes (Coptos), forming part of the caravan route by which the merchandise of Arabia, Ethiopia, and India was, for many centuries, carried into Europe.* Ptolemais, on the Red Sea, became the emporium of the ivory trade, which was very valuable at that time. Ptolemy boasted that "no citizen was idle in Alexandria." "Glass-blowing, the weaving of linen, paper-making from the papyrus, and the arts connected with the shipping trade," employed the whole people. Even the blind and lame, it was said, were taught to labor.

Ptolemy Philadelphus.

97. The annual revenue of this king from Egypt alone, exclusive of the tribute in grain, amounted to nearly eighteen millions of dollars. His military force comprised an army of about 250,000 men, besides elephants and war-chariots; and he had a fleet of 1500 vessels. But his efforts in behalf of learning were the chief source of his fame. He augmented vastly the library commenced by his father; invited learned men to his court, and patronized important literary works. Among the latter was

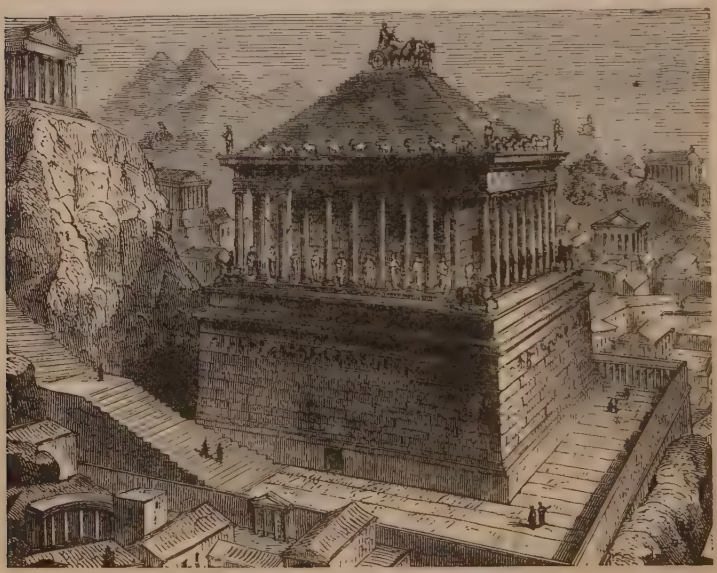
State of the kingdom.

* The vessels of the Alexandrian merchants, starting from Berenice, sailed down the Red Sea, and along the Arabian and Indian coasts to the mouths of the Indus, or sometimes as far as Mangalore, on the Malabar coast. Then, after receiving their cargoes, they returned by the same cautious navigation to Berenice, whence the merchandise was transported by caravans to Coptos on the Nile, and thence floated down to Alexandria.

the translation of the Hebrew Scriptures into Greek,* and the History of Egypt, by Manetho. Philadelphus was also a great patron of the arts, and adorned Alexandria with architectural works of great magnificence. He died after a reign of thirty-eight years (247 B.C.)

Literary works.

98. Under Ptolemy Eu-er'ge-tes (the *Benefactor*), the kingdom attained its greatest extension, comprising Egypt,



Mausoleum at Halicarnassus.

Nubia, the Cyrenaica, part of Ethiopia, a portion of the western coast of Arabia, Palestine, Phœnicia, and Cœle-Syria, Cilicia, Pamphylia, Lycia, Caria, including the famous city of Halicarnas'sus,† and Ionia, besides Cyprus and the

* This was the famous translation called the *Septuagint* (*septuaginta*, seventy), so called from the number of persons engaged in the work. It was prosecuted during several reigns.

† Halicarnassus was the birth-place of Herodotus. It was at first a Dorian city, but afterward conquered by the Persians, though it retained its Greek character. The most noted of its rulers was Mausolus, whose widow Artemisia, after his

Cyclades, and a part of Thrace. [See map IV.] This king was not only a great conqueror, but a patron of learning and art; and many distinguished scholars flourished during his reign. The glorious period of the kingdom of the Ptolemies terminates with Euergetes. A succession of wicked and incapable monarchs occupied the throne during the remaining period of its history, until its final conquest by Rome, during the reign of Queen Cleopatra, the last of the Ptolemies (30 B.C.).

Ptolemy Euergetes.

IV. The Minor Kingdoms.

99. In addition to the three great kingdoms of Macedonia, Syria, and Egypt, formed out of the vast dominions of Alexander the Great, there were several smaller states, which played an important part in the history of this period. Chief among these were Pergamus, Bithynia, Paphlagonia, Pontus, and Cappadocia, in Asia Minor; Armenia, Bactria, and Parthia, in the East; and Judea. The last mentioned has already been treated of; and a brief sketch will here be given of the others, in order that the subsequent history may be better understood. [See map IV.]

Minor states.

100. Pergamus was founded by a lieutenant of Lysimachus (283 B.C.), but did not acquire any prominence until the reign of Attalus, who distinguished himself by his alliance with the Romans in the war against Antiochus. This kingdom lasted 150 years, at the end of which its last king, Attalus III., left it, with all its treasures, to the Romans

death (352 B.C.), erected to his memory so magnificent a monument that every similar structure has been called a mausoleum. This monument was ranked among the "seven wonders of the world," on account of its size and artistic beauty. The basement was nearly square, about 400 feet in circumference and 50 feet high, above which rose a structure surrounded with Ionic columns, supporting a pyramid, which was surmounted by a four-horse chariot, containing a statue of Mausolus, about ten feet high. This statue is now in the British Museum. The cut represents the design as restored by means of portions of the building recovered by excavations made within the last twenty-five years.

(133 B.C.). The kings of Pergamus were noted for their attention to literature; and they collected an immense library, which was afterward carried to Alexandria.

Bithynia.

101. Bithynia, even in the Persian period, was partly governed by native princes, and was not completely reduced by Alexander. It continued to be an independent kingdom until the Roman conquests began in the east, and was brought to an end by Nic-o-me'des, its last king, who bequeathed it to the Romans (74 B.C.).

Paphlagonia.

102. Paphlagonia had, like Bithynia, partially achieved its independence during the time of the Persian Empire; but, on the destruction of that monarchy, it was annexed to Pontus. It regained its independence about 200 B.C., but was again seized by Mithrida'tes the Great, of Pontus, and was once more united with that kingdom.

Pontus.

103. Pontus, originally a part of the Persian satrapy of Cappadocia, declared its independence about the middle of the fourth century B.C., and maintained itself as a separate kingdom, under a line of able monarchs, till the time of the long war between the Romans and its great king Mithridates. At the close of that war, the greater part of its dominions was formed into a Roman province.

Cappadocia.

104. Cappadocia, the southern portion of the Persian satrapy of that name, revolted from the sway of the Macedonian rulers, about 315 B.C., and no attempt was made by Antigonus or Seleucus to reduce it to obedience. It came into frequent conflicts with the Roman power, but was not finally subdued till 17 A.D.

Armenia.

105. Armenia, after its revolt from the rule of Antiochus the Great (190 B.C.), was split up into two kingdoms—the Greater and the Lesser Armenia. The former (*Armenia Major*) continued till its conquest by the Romans under Trajan (114 A.D.); the latter had been

many years previously absorbed by Pontus, and conquered, with that kingdom, by the Romans.

106. Bactria assumed the position of a free state in the middle of the third century B.C., and retained its independence until it was overwhelmed by the Parthians and the Scythian hordes from the north during the next century. **Parthia** arose at about the same time as Bactria, during the weak reign of Antiochus II. (about 255 B.C.). The revolt of the Parthians was the uprising of a Turanian people against their foreign rulers; and, from a small beginning, they gradually spread their power over the greater part of Western Asia.* For five centuries the Parthian nation retained its independence and influence, until it finally succumbed again to the Aryan race, as represented in the New Persian Monarchy (226 A.D.). [See maps V. and VII.]

Bactria and Parthia.

SECTION VIII.

Grecian Civilization.

I. Early Customs and Institutions.

107. In the early period of Greek civilization, the people were the willing subjects of their kings; and accounts of the chiefs, warriors, and heroes occupy all the space in the annals or literature of the time. The king, at first, was merely a chief among the patriarchs, or heads of families. Unlike the mighty Babylonian or Egyptian monarchs, he was a simple ruler, without any grand palace, military host, or crowd of slaves. The affluent rejoiced in their extensive flocks and herds, farms and vine-

Early period.

*The Parthians checked the Roman conquests by the signal defeat of Crassus and his army (52 B.C.). Their cavalry of mounted archers was the most formidable known, their arrows being discharged backward with deadly effect while they were retreating with the speed of the wind.

yards; the poor were agricultural or pastoral laborers. But this was only the primitive state of things, and among the earliest inhabitants, to whom reference is made in the *myths*, or traditionary legends of that remote period.

108. When the people living near the coasts came into communication with the Phœnician merchants, a new life began; and the energies of the Greeks were aroused to build ships and trade with foreign peoples. They also learned the Phœnician mode of writing, as well as their system of weights and measures, and many other things; and they, moreover, learned to employ their skill in ship-building and navigation for the purpose of piracy and pillage.

Rise of commerce.

109. The poems of Homer give us a pretty clear idea of Greek life and manners during the period of the Trojan war, in the twelfth century B.C. The king was ruler, priest, and judge, presiding over religious ceremonies, and offering up public prayers and sacrifices. He assembled the chiefs in council to discuss the affairs of the community, and to deliberate upon the measures to be adopted; and of these notice was given to the people convened in the market-place (*ag'ora*), but there was no popular vote. The king and his council (*bou'lē*) decided everything. The Homeric period was a time of war and lawless violence. Neither property nor life was respected; and those who resisted the depredations of powerful robbers or pirates were liable to be carried off as slaves. We find, however, that women were treated with more tenderness and respect than by many other of the peoples of that age; and instances of generosity, friendship, and honor abound in the mythical narratives of the time.

Homeric period.

110. The stories of that age about the great kings and heroes that flourished, and performed prodigies of daring and strength, possess a peculiar interest. Such are the accounts given of those who took part in the famous siege of Troy—Ag-a-mem'non, king of

Kings and heroes.

My-ce'næ, in Argolis, the commander-in-chief of the Greek forces engaged in that famous war; U-lys'ses, king of the Island of Ithaca; Nes'tor, the sage monarch of Pylus; the valiant Di-o-me'des, of Argos; and the terrible heroes Achilles (*a-kil'lēz*) and Ajax.

111. The ruins of Mycenæ and Ti'ryns, in Argolis, show that their builders possessed a remarkable knowledge of many arts. Some of the walls are made of blocks of stone so enormous that it would seem they could have been moved only by people of gigantic strength. Of these the massive gate of Mycenæ and the arch of Tiryns are examples. Hence, this style of architecture has been called *Cyclopean* (from *Cy'clops*, the name of a giant). At Tiryns there are walls twenty-five feet thick; and both there and at Mycenæ the most wonderful remains have been exhumed by that diligent explorer, Dr. Schliemann, who has also discovered and explored, it is believed, the site of ancient Troy. It is made evident by these researches that the houses of the nobles of this period were adorned with gold, silver, and bronze ornaments of elegant design and workmanship.

Mycenæ and Tiryns.

Schliemann's discoveries.

II. Religion of the Greeks.

112. As a people the Greeks were very religious. They lived under a constant sense of the presence and influence of unseen powers and intelligences, and worshiped them with a variety of rites and ceremonies. All the events and incidents of life were construed as the effects of the interference of their deities, towards whom they constantly maintained a feeling of reverence and awe. The objects of their worship were very numerous, but there were certain deities that received a special adoration, among whom the following twelve were regarded as the great gods and goddesses of Olympus, upon the summit of which mountain, it was conceived, they had their abode: Zeus (*zuse*), or Jupiter, as called

by the Romans, Po-sei'don (Neptune), A-pol'lo, A'rēs (Mars), He-phæs'tos (Vulcan), Her'mēs (Mercury), Hē'rē (Juno), Athē'ne (Minerva), Ar'temis (Diana), Aph-ro-di'te (Venus), Hes'tia (Vesta), De-me'ter (Ceres).

Gods of Olympus.

113. In the mythology of the Greeks, who attributed the characteristics of mortals to their deities, *Zeus* was conceived to be the king of the Gods. He ruled over the divine *ag'ora* when in session upon the heights of Olympus, and kept each of the lesser deities within the special scope of his or her powers. He was the descendant of Kron'os, and himself the progenitor of many of the other deities. Thus Minerva is said to have sprung from his brain. His wife was Here or Juno. It was, according to the Greek conception, Zeus who punished crime and wickedness and rewarded virtue and heroism. He wielded the thunderbolt, and often inflicted swift and unrelenting chastisement upon the wrong-doer. In the early period, such a human personage might satisfy the ideas of an undeveloped race; but when Greece, and more particularly Athens, rose to its wonderful height in intellectual culture, the thinkers and philosophers turned from it to loftier and more spiritual conceptions of a supreme, over-ruling deity.

Zeus.

A Grecian Temple.

114. The following are the characteristics and modes of representation of these several personages:

1. Zeus, called the *Cloud-gatherer,* the *Thunderer,* the *Supreme Ruler,* the *Father of gods and man,* was usually represented as seated on a throne with the thunderbolts in his right hand, a scepter in his left, and

an eagle by his side, as a symbol of his kingship among the gods. His statue at Olympia, made of gold and ivory, was forty feet in height, and was reckoned among the "seven wonders." It was the work of Phĭ'di-as, the most celebrated of the Greek sculptors.

2. Poseidon, the Roman Neptune, the brother of Zeus, was the ruler of the sea. He is called by Homer the *Earth-shaker*, for he had control of earth-quakes. He is represented as driving over the sea in a chariot drawn by sea-horses, holding the trident in his hand. His wife was a sea-goddess named Am-phi-trī'te; and various sea-deities, Ne're-ids, Trī'tons, etc., were his attendants.

3. Apollo, the son of Zeus, and god of the sun, called sometimes *Phœbos-Apollo*, or god of light. He was worshiped occasionally as *He'lios*, the sun, particularly in the island of Rhodes, where there was an enormous bronze statue of him—the famous Colossus of Rhodes, reckoned among the Seven Wonders;* though, originally, Helios was a separate divinity. Apollo was also the god of music, song, and poetry; of medicine, and of various earthly blessings; and he was the impersonation of manly beauty, as he is represented by the sculptors. The Apollo Belvidere is an example. Apollo presided over the greatest oracle of antiquity.

ZEUS, OR JUPITER.

4. Ares, son of Zeus and Here, presided over war, like the Roman Mars. Of all the higher gods he was the most fierce and terrible, taking pleasure in slaughter and destruction. Hence he is represented as a warrior with helmet, spear, and shield. The celebrated Areopagus, at Athens, was thought to be his principal seat.

5. Hephæstos, son of Zeus and Here, was the god of fire, corresponding to the Roman Vulcan. He was represented as lame and deformed. He presided over all the arts in which fire is used; and was kept busy in

* This wonderful work was made from the spoils left by Demetrius Poliorcetes when he raised the protracted siege of Rhodes. It was commenced by a sculptor named Chares, who, finding the sum of money appropriated for its construction exhausted before it was half completed, committed suicide. It was, accordingly, finished by another artist. The statue was 105 feet high, and contained a winding staircase reaching to the head. It was thrown down by an earthquake after it had stood 56 years (224 B.C.), and lay prostrate nine centuries, when it was sold to a Jew by the Saracens after their capture of Rhodes. According to the Roman writer Pliny, Rhodes had one hundred colossal statues, though none so large as the Colossus.

his blacksmith-shop in Vesuvius, forging the thunderbolts of Jupiter and the arms and armor of Ares. He was married to Aphrodite.

6. Hermes, son of Zeus, the Mercury of the Romans, was the messenger of the gods. He presided over trade and commerce, and was noted for his cunning and adroitness. He is represented as a strong, beardless youth, with short hair, a winged cap (*petasus*), a herald's staff with wings (*caduceus*), twined with snakes, in one hand, and a purse in the other, and having winged sandals on his feet.

7. He're, or Juno, was the sister as well as the wife of Zeus, being the daughter of Kronos. She wears a royal diadem and scepter, and a veil spangled with stars, to indicate her rank as the queen of heaven. She is represented as a woman of beauty, but of great majesty and sternness. She was the patron and protectress of marriage, but the impersonation of jealousy, pride, and revenge.

Colossus of Rhodes. (See note, p. 141.)

8. Athene, or Minerva, called also Pallas, was the daughter of Zeus, springing from his brain, fully armed as the goddess of war and wisdom. She is represented as a stately woman of great beauty, with spear, shield, and helmet. She was the patron goddess of Athens, where the celebrated temple called the Parthenon (see page 159) was constructed in her honor. It contained a magnificent gold and ivory statue of her, carved by Phidias.

9. Artemis, or Diana, was the twin sister of Apollo, and was the goddess of the moon, of night, and of hunting. She is represented as very beautiful, wearing sandals on her feet, a quiver full of arrows, and a bow or spear in her hand.*

* The worship of Diana prevailed more in some parts of colonial Greece than in Greece proper. At Ephesus she had a temple which, on account of its magnificence, was counted among the seven wonders of the world. Here Diana was

10. Aphrodite, or Venus, was the goddess of love and beauty. She is represented with her son Eros, or Cupid. Her worship was very extensive.

11. Hestia, or Vesta, a daughter of Kronos, was the goddess of the home-fire or hearth, and the guardian of family life. She is represented as a virgin standing or sitting, neatly clad, and holding a lamp in one hand and a scepter in the other.

12. Demeter, or Ceres, a sister of Zeus, was the goddess of the fruits of the earth, particularly grain. She is represented as wearing a long robe, with a poppy and ears of wheat in her right hand and a torch in the left. She was the mother of Per-seph'o-ne, or Pros'er-pine, who was stolen from her by Pluto, and carried to Ha'des.

115. These deities were, during the period of Greek paganism, the primary objects of religious worship; but there were several others, some of whom were almost as prominent. Thus the most ancient of all was Gæa (the earth), who was married to her own son Uranos (heaven), with whom commenced the race of the gods. Uranos was the father of the Titans and other monsters, those mighty beings who personified the forces of nature, by which the great geological changes of the earth were effected. Kronos, the father of Zeus, and Oceanus (the ocean) were the sons of Uranos, who had a numerous offspring. All these seem to personify the great physical principles and forces concerned in the operations of nature. Thus from Uranos (the sky) comes the fertility which the earth receives from rain, dew, etc. Similar personifications were also Nyx (night), Hyp'nos (sleep), and O-nei'ros (dream); but in the mythology their actual, not allegorical, personality was recognized.*

Other deities.

represented in a peculiar manner. This temple was set on fire by a man named Heros'tratos, on the night of the birth of Alexander the Great, but was afterwards rebuilt with greater splendor; but not a vestige of it now remains. The worship of Diana was at its height when St. Paul went to Ephesus to preach Christianity.

* "I maintain fully the character of these great divine agents as persons, which is the light in which they presented themselves to the Homeric or Hesiodic audience. To resolve them into mere allegories is unsafe and unprofitable; we then depart from the point of view of the original hearers without acquiring any consistent or philosophical point of view of our own."—*Grote.*

116. The Greeks believed in an unseen world, which they called Ha′des, and which they placed below the surface of the earth. This was the abode of the invisible spirits, or "shades of the dead," in various conditions of bliss or misery, expiating the crimes committed in their earthly lives. Over this realm presided the King of the Dead, Pluto, sometimes called Hades, who was a brother of Zeus. Di-o-ny′-sos, or Bacchus, was also a famous deity, being devoted to wine, feasting, and merriment. His worship was accompanied with many shocking customs. The *Dionysia*, or *Bacchanalia*, were wild ceremonies in which men (Bacchantes) and women (Bacchæ) often abandoned themselves, for days and nights together, to the wildest and most licentious orgies. These rites were permitted only at certain times of the year.

Hades.

Dionysos.

117. There were also deities who performed special services to the greater gods, such as I′ris, He′be, etc.; the Muses, who presided over the different departments of literature, music, and art; the three Graces; besides deified heroes and benefactors of mankind, as Per′seus, Her′cu-les, Æs-cu-la′pi-us, etc.; and monsters, the offspring of the gods, as the Har′pies, the Gor′gons, Cen′taurs, Cer′be-rus, the Dragon of the Hesper′-i-des, etc.

Special deities.

Monsters.

118. All these deities were not universally worshiped, at any rate not in the same degree. Different places were especially devoted to the worship of different gods and goddesses; and some of them were worshiped only in particular places, being unknown in others; as, for instance, marine deities among people connected with the sea. This, however, was the case only with the minor deities; while a belief in the great Olympian gods and goddesses was common to the whole Hellenic nation. Thus all shared in paying honor to Zeus in the great festivals at Olympia; to Demeter in the mysteries of Eleusis; and to Apollo by con-

Local religion.

sulting the oracles; and all had faith in the power of Poseidon, as the ruler of the sea, in Pluto as the king of Hades, in Here as the queen of heaven, in Ares as the god of war, and in Aphrodite as the goddess of love.

119. The worship of the Greeks consisted chiefly of prayers and sacrifices. The former were frequent and universal, being offered up both in the temples and in other public places, in the public assemblies, courts of justice, and in the home-circle, morning and evening before meals. These prayers were usually oral, but were sometimes written on tablets and deposited beside the image of the god. One such tablet reads: "Zeus, our lord, give unto us whatever is good, whether we ask it of thee or not; whatever is evil keep far from us, even if we ask it of thee." The sacrifices were either animals, led to the altar decked with garlands and ribbons, or fruits, cakes, etc. Wine, milk, honey, and oil were usually poured out in *libations*. These sacrifices were offered at regular times, as, for example, at the time of harvest, when a portion of the first-fruits was offered to the gods as a token of thankfulness for blessings received.

Worship.

120. Religious festivals among the Greeks took the place of the Jewish or Christian Sabbath. Of these some were held at certain times; others came at irregular intervals, and often lasted two or three days at a time; while occasions of temple service, sacrifices, and entertainments were quite frequent. During the regular festivals, which were also numerous, there was a general relaxation, all giving way to festivity and merriment.* Among these festivals

Festivals.

* "When the appointed day arrives, the priests open the temples, pay diligent attention to the statues, and nothing is neglected which contributes to the public convenience. The cities, too, are crowded with a conflux of the neighboring inhabitants, assembled to celebrate the festival, some coming on foot, others in ships. At sunrise they enter the temples, in splendid garments, worshiping that divinity to whom the festival is sacred. Every master of a house precedes, bearing frankincense; a servant follows him, leading a victim; and children walk by the side of their parents, some very young, and others of a more advanced age, already feeling the strong influence of the gods. One, having performed his

were the *Dionysia*, in honor of Bacchus, already referred to, the mysteries of E-leu'sis, and the Thes-mo-pho'ri-a in honor of Demeter, the Pan-a-then-a'ic Festival at Athens, in honor of Athene, the patron goddess, and the Daph-ne-pho'ria, of Thebes, sacred to Apollo. Besides these, were the great national festivals of Greece—the O-lym'pic, Pyth'i-an, Isth'-mi-an, and Ne-me'an games, combining worship, festive recreation, and trials of athletic strength, as well as, sometimes, literary and artistic attainment.

THE FOOT-RACE.

121. The Olympic festival was held in honor of Zeus, on the plain of Olympia, in Elis. It took place every fifth year, and drew together an immense assemblage from all parts of Greece. The exercises at the Olympic games consisted of running, wrestling, boxing, chariot-racing, and horse-racing; and to be proclaimed a victor in these games was considered the highest honor a Grecian could attain. None could contend in them but those of the Hellenic race, and all who entered into these contests were obliged to take an oath that they would use no unfair

Olympic festival.

sacrifice, departs; another comes forward to perform his. Numerous prayers are everywhere poured forth, and words of good omen are mutually spoken."—*Libanius.*

means to obtain the victory. The only prize bestowed on the victor was a simple garland of wild olive. These games were the most ancient. They were revived, it is said, by Lycurgus, in 776 B.C.; and hence this date, called the First Olympiad, was afterward employed by the Greeks as their principal chronological era.*

122. The Pythian games were celebrated in honor of Apollo, every fifth year, near Delphi; the Nemean and Isthmian games, once in two years; the former, at Neme'a, in honor of Zeus; and the latter on the isthmus of Corinth, in honor of Poseidon. In these festivals there were contests in poetry and music, as well as trials of strength. The Eleusinian Mysteries were celebrated every year, and lasted ten days. It was deemed the duty of every Athenian citizen to go to Eleusis at least once during his life for the purpose of being initiated. These ceremonies were nocturnal; and, it is supposed, were intended to impress upon the minds of the initiated the truth of an existence beyond the grave. They were sacred to Demeter, and taught the story of her sorrows in the loss of Proserpine, or Persephone, the stolen bride of the dark king of Hades; but it was a common saying among the Athenians, "In the mysteries no one is sad."

Pythian and Nemean games

Mysteries.

123. The habit of consulting the oracles for the purpose of learning the will of the gods was another important feature of the Greek religion. The oracles of Apollo were very numerous, but that at Delphi was

Oracles.

* "The origin of this festival is lost in the mythical ages. It is said to have been revived by Iph'itus, king of Elis, and Lycurgus, the Spartan legislator, in the year 776 B.C.; and, accordingly, when the Greeks, at a later time, began to use the Olympic contest as a chronological era, this year was regarded as the first Olympiad. It continued to maintain its celebrity for many centuries after the extinction of Greek freedom; and it was not till A.D. 394 that it was finally abolished by the Emperor Theodosius. It was celebrated at the end of four years, and the interval which elapsed between each celebration was called an Olympiad. The festival was called by the Greeks a *Pentaëteris*, because it was celebrated every *fifth* year, according to the ancient mode of reckoning."—*Smith's History of Greece.*

the most famous, being greatly venerated in all parts of Greece, and sometimes consulted by foreign nations, as the Lydians, the Phrygians, and the Romans. In the middle of the Delphic temple there was a small aperture in the ground, over which was placed the seat (tripod) of the Pythia, a virgin priestess; and a sulphurous gas or vapor arising from the opening acted upon her brain, putting her in a kind of trance or ecstatic condition, during which she gave expression to what was deemed the answer of the god, always in hexameter verse. There were oracles of Zeus at Olympia and Do-do'na, also in Libya (Jupiter Ammon); and of other gods and heroes at different places.*

124. The Greeks also sought to ascertain the will of the gods, or to obtain a knowledge of future events, not only by means of the oracles, but by certain kinds of divination, through interpreting dreams, observing the flight of birds, the entrails of sacrificed animals, the direction of the flames and smoke from the altar, etc. These were auguries of good or evil as declared by the regularly appointed soothsayers. Great attention was also paid to omens, as earthquakes, eclipses, and other unusual phenomena of nature; and many of the commonest occurrences of life, if unavoidable, were looked upon as indicating the future. Even the act of sneezing, among these superstitious people, was sometimes deemed to present an indication of the will of the gods.

III. Greek Literature.

First or Early Period.

125. No literature is more complete or more interesting and valuable than that of the Greeks. The genius or intel-

* The responses of the oracles were usually ambiguous. Thus when Crœsus, the rich king of Lydia, consulted the oracle before entering upon the war with Cyrus, the reply was that if he crossed a certain river he would destroy a great empire. He construed this to mean the Persian Empire; but, as it turned out, it was Lydia itself; for he crossed the river, and was utterly defeated and his kingdom finally overthrown.

lectual greatness of this people displayed itself in every variety of production. The epic poems attributed to Homer—the Iliad and the Odyssey—are still unrivaled among works of their class. Little is known of this illustrious poet. He was, most probably, one of the Ionic and Æolic minstrels of the Greek colonies in Asia Minor, the brightness of whose genius eclipsed the others; and hence his name has been given to these wonderful poems, collected many centuries after they were composed. To the same age belongs He'si-od, a native of Bœotia, whose poems—*The-og'o-ny* and *Works and Days*—tell us of the birth and origin of the gods and goddesses of the Greek mythology.

Homer.

Hesiod.

HOMER.

126. At a later period (in the seventh century B.C.), when the art of music had made progress, we find lyric poetry beginning to flourish, among the earliest to cultivate it being Ar-chil'o-chus (about 700 B.C.), who, it is said, was the inventor of the *elegy*, a form of emotional poetry. It was about this time that Tyr-tæ'us, by his soul-stirring elegies, inspired the Spartans to deeds of patriotism and valor, during the Messenian war, and a little later A-ri'on flourished, of whom Herodotus tells the wonderful story that he was carried to Corinth on the back of a dolphin, which was charmed by his beautiful melodies, for poets sang and played, as well as composed verses in those days. Al-cæ'us and Sappho (*saf'fo*), both of the island of Lesbos, were a little later (about 600 B.C.). The latter was the greatest of all the Greek poetesses, but only fragments of her poetry are extant. To these names must be added A-na'cre-on, of Ionia, whose odes possess unrivaled grace and sweetness.

Lyric poetry.

127. It was during this early period that the Seven Sages of Greece flourished, and also many of the wisest of the philosophers. Among the latter were (1) Thales of Miletus (born 640 B.C.), the founder of the Ionic school, and celebrated for his researches in astronomy and geometry; (2) Xenophanes of Elea (a Greek colony in southern Italy), who founded the E-le-at'ic school, the doctrines of which were afterward developed by Par-men'i-des and Zeno; (3) Py-thag'o-ras, of Samos (born about 580 B.C.), one of the greatest of the Greek philosophers, who founded at Croton, in Italy, the Pythagorean school, the doctrines of which rapidly spread over the whole of Magna Græcia. Pythagoras taught the doctrine of the "transmigration of souls," which he seems to have learned in his travels in Egypt and Babylonia. He also taught, it is said, the rotundity of the earth, and the central position of the sun in the solar system. His moral teachings were pure and elevated, and exercised a very wide and powerful influence.

Seven Sages.

SECOND OR MIDDLE PERIOD.

128. The second or middle period of Greek literature commences at about the opening of the Persian war. Lyric poetry reached its highest development in the poems of Si-mon'i-des and Pindar. The former carried off the prize for an elegy on the fallen heroes of Marathon; and he afterward celebrated in beautiful verses those who gave their lives to their country at Thermopylæ, Salamis, and Platæa. Simonides died in 477 B.C., at the age of 80. Pindar, of Thebes, in Bœotia, was somewhat younger. His odes are much admired for their sublimity; hence he has been styled the "Theban eagle."

Lyric poetry.

129. Greek tragedy, the rude beginnings of which had been made by Thespis, about the middle of the sixth century, was carried to a point of great excellence by Æschylus (*es'ke-lus*), who may be regarded as

Tragedy.

the founder of the tragic art, which Eurip'i-des and Soph'o-cles subsequently advanced to so high a degree of perfection and beauty. Among the prose writers of this period, Herodotus, of Halicarnassus, called the "Father of History," claims the first place. In his famous history he embodied all the results of his extensive travels in Egypt and the East; and it is related that he read his nine books to the assembled throng at the great Olympian festival; and that the delighted audience gave the names of the nine muses to his books, and paid him honors superior to those decreed to the victors in the games.* Herodotus was born in 484 B.C., and lived to the end of the century.

Herodotus.

130. Thu-cyd'i-des merits the praise of being a far more philosophic historian than Herodotus. His history of the Peloponnesian war is written in a chaste and dignified style, and displays a remarkable insight in regard to the causes of events and the inner motives of men's actions. He was born in 471 B.C., being contemporaneous with Herodotus. Xenophon was a little later, as he lived to the middle of the fourth century. He also wrote history as well as philosophy. His most noted works are *Memorabil'ia* (memorable things) of Socrates, a defense of his great master; the *Cyropædi'a*, an account of the life of Cyrus the Great, a kind of historical romance, designed to illustrate the institutions of the early Persians; the *Anab'asis* (ascent), or expedition of the younger Cyrus, one of the most charming histories in existence; and the *Helle'nica*, a continuation of the history of Thucydides. The style of Xenophon, clear, natural, and graceful, won for him the title of the "Attic bee."

Thucydides.

Xenophon.

* It is said that Thucydides, afterward so distinguished as an historian, then a boy, was present at the festival with his father, and was so affected by the recital of Herodotus that he shed tears, upon which the great historian congratulated the father upon having a son who displayed so early such a zeal for knowledge and literature.

131. Plato (429–347 B.C.) stands pre-eminent among the philosophers and writers of his time, for the extreme beauty of his style and the purity and spirituality of his teachings. He was the founder of the Academic school, so called from the grove of Acade'mus, near Athens, where he delivered his lectures. His doctrines are presented in the form of dialogues, in which the chief speaker is Socrates. Thus, while he imparted his own views, he illustrated the philosophic teachings of his great master, an account of whom has already been given.

Plato.

132. Contemporaneous with Socrates and Plato, were the following philosophers: An-ax-ag'o-ras, an intimate friend of Pericles, who taught mathematics and astronomy; Xen-oc'ra-tes, an eminent pupil of Plato; Di-og'-e-nes, a famous cynic, who taught and practiced a supreme contempt for all the usages, conveniences, and proprieties of life, living, it is said, for some time in a tub; Ar-is-tip'pus, a disciple of Socrates, who founded what was called the Cyrenaic school, teaching that the highest good consists in rational enjoyment; and De-moc'ri-tus, sometimes called the "laughing philosopher," because he treated the follies and vices of mankind with ridicule. He taught that the physical universe consists of atoms, and that nature, space, and motion are eternal.

Contemporary philosophers.

133. Epicurus (342–270 B.C.), the founder of the Epicurean school, expanded the doctrine of Aristippus, teaching that happiness consists in pleasure derived from the practice of virtue; while his great contemporary, Zeno, founded the school of the Stoics, who were noted for their simplicity and severity of manners, their fortitude, and the rigidness of their moral principles. Zeno selected for his school a place called the *Porch* (*stoa*), and hence his followers were called the "men of the porch." This was perhaps the most influential, in a moral point of view, of all the schools of practical philosophy.

Epicurus.

Zeno.

The most illustrious of the writers on the Stoic philosophy were Ep-ic-te'tus and the Roman emperor, Marcus Aurelius.

134. The Peripatetic school, which Aristotle founded (384–322 B.C.), exerted the greatest intellectual influence, not only upon his own age, but for nearly two thousand years afterward. His works covered a vast field of research, embracing the consideration of natural as well as moral philosophy, besides history, rhetoric, and criticism. His greatest claim to credit is for his logical system, which, as the art of reasoning, exerted great influence, and is still accepted and used as a true analysis of the process of argumentation. Aristotle lectured in a place at Athens called the Lyce'um; and from his habit of walking up and down while delivering his lectures, his school was called the Peripatetic (from *peripatein*, to walk about). Aristotle was selected by Philip of Macedon to be the preceptor of his illustrious son Alexander, and the monarch afterward liberally assisted him in the prosecution of his researches.

Aristotle.

135. The Greek drama embraced both tragedy and comedy. The former, as seen in the works of the two great masters, Sophocles and Euripides, was designed to illustrate not only certain phases of human life and passion, but the relation of these to the overruling power of the gods. These works were confined within much more strict limitations as to form and plot than the modern tragedy of Shakespeare and others. Athenian comedy, like tragedy, derived its origin from the celebration of the Dionysia. Its greatest masters were Ar-is-toph'a-nes (born about 450 B.C.), who ridiculed Socrates in his comedies, and Menander (born 342 B.C.), who wrote more than one hundred comedies, upon which those of the Roman dramatists Plautus and Terence were afterward based.

Drama.

136. Oratory, which bears an intimate relation to literature, was cultivated with wonderful success, especially by the Athenians, among whom schools of rhetoric and eloquence

were early established. The oratory of Pericles has already been referred to; but it was in the period succeeding him that eloquence reached its greatest height. Among the most noted orators were Lys'i-as, I-soc'-ra-tes, Æs-chi'nes, and Demosthenes; but the last mentioned eclipsed all the others. By the moderns, who have only read his orations, as well as by the ancients who heard them delivered, Demosthenes has been pronounced the greatest orator that ever lived.

Oratory.

THIRD OR LATER PERIOD.

137. During this period, Alexandria became the seat of learning; and the patronage of the early Ptolemies drew to that city the most distinguished writers from all parts of Greece. Among these may be mentioned The-oc'ri-tus, the most charming of pastoral poets, a native of Syracuse. Mos'chus, also of Syracuse, and Bi'on, of Smyrna, were his contemporaries and imitators. Their poems are very graceful and beautiful. The hymns and elegies of Cal-lim'a-chus, who also flourished at Alexandria, were widely admired. Ap-ol-lo'ni-us Rho-dius, the author of a noted poem on the Argonautic expedition, in the Homeric style, also belongs to this period.

Poetry.

DEMOSTHENES.

138. At Alexandria flourished, moreover, the schools of the grammarians and critics Aristophanes and Ar-is-tar'chus, the former being the chief librarian during the reigns of the second and third Ptolemy. Eu'clid, the famous mathematician, author of the elements of geometry, still used as a text-book, flourished at Alexan-

Grammar and criticism.

dria, as also his successor Apollonius, who wrote on the conic sections, besides many other mathematicians. Ptolemy, the greatest astronomer and geographer of antiquity, also lived in Alexandria about the middle of the second century A.D. He was the author of the famous Ptolemaic system of astronomy, which placed the earth in the center of the universe, a theory that continued to be maintained until quite modern times.

Science.

139. Prominent among the prose writers of this period should be mentioned Polyb'ius (204–122 B.C.), who lived in Rome, and wrote a history of the Roman republic; Dionysius, of Halicarnassus, who also wrote on Roman history and on criticism; Di-o-do'rus Siculus (the Sicilian), the author of a general history; Plutarch, a native of Bœotia, whose *Lives* continue to be read with pleasure; and Josephus, the Jewish historian, born in Jerusalem, 37 A.D. To these may be added Stra'bo, the geographer; Lu'cian, the satirist of the Greek mythology; and Ga'len, the noted physician, whose writings form an epoch in the science of medicine. Galen was born in Pergamus, but studied in Alexandria, Corinth, and Smyrna. He visited Rome several times. Most of these belong to the latter part of this period.

Prose writers.

140. Greek literature does not wholly terminate at this point, but extends to the fall of the Greek Empire (1453 A.D.). A sketch of it during this period will be given in connection with the history of the Middle Ages, in another part of this work. The Greek language, it may here be observed, was not only the vehicle of pagan civilization and culture, but that by which the great truths of Christ's life and teachings were imparted to mankind in the early Christian period. Three at least of the Gospels were written in Greek, as well as most of the other books of the New Testament. Many of the Fathers of the early Church also wrote in the Greek language. The translation of the Hebrew Scriptures into Greek (the Septuagint), by the Seventy,

Later literature.

has already been referred to in connection with the history of Alexandria under the Ptolemies.

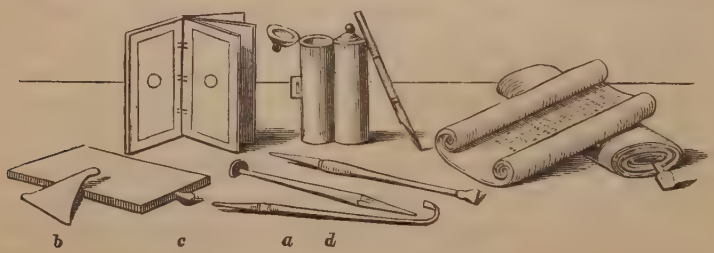
141. Books and Writing. The books of the ancient Greeks were very different from those of modern times.

Books.

They were written by hand on long sheets of paper, made from the bark of the Egyptian plant papyrus. These sheets were rolled on a staff; hence the name *volume*, a roll. The title of the book was usually written on a tag, suspended to the roll. Sometimes parch-

Pens and ink.

ment was used instead of paper. A reed sharpened and split at the point served as a pen; and the ink was a black or red pigment, kept in inkstands of



Writing Materials of the Greeks.

various forms. Letters, memoranda, etc., were written upon

Tablets and stylus.

wax-covered tablets (*c*) by means of a sharp instrument, of ivory or metal, called a *stylus*, which usually had a flattened end for erasing (*a*, *d*); but sometimes a broad erasing instrument (*b*) was used.

IV. Greek Art.

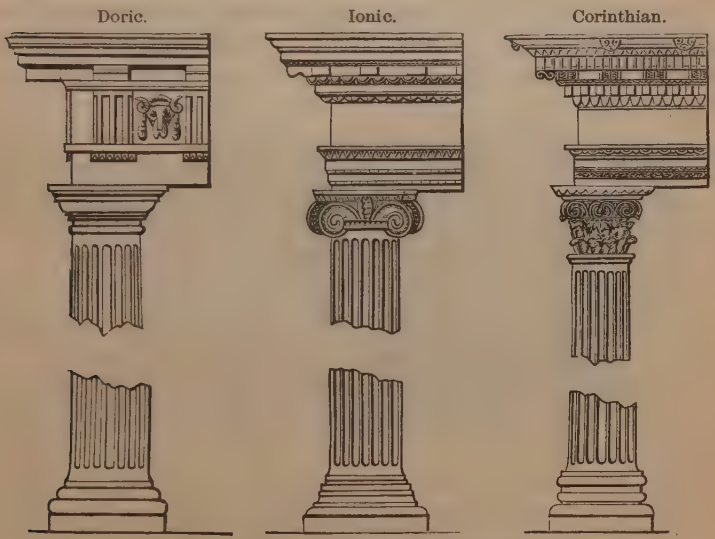
142. Greek art dates back beyond the Homeric period, as is evident from the remains found at Mycenæ and other

Early art.

places, which show that statuary, drawing, designing, and painting must have already made considerable progress. But it was during the period immediately succeeding the Persian War that Greek art reached its culmi-

nation, in those masterpieces of architecture and sculpture which the highest genius of the modern world has scarcely approached, much less surpassed.* It was in these two arts that the Greeks especially excelled; for, although they had some great painters, the highest achievements in painting, as well as in music, were left to subsequent peoples and times.

Architecture and sculpture.



THE THREE ORDERS OF GREEK ARCHITECTURE.

143. There were three styles or *orders* of architecture during the classic period, which are still recognized by builders: the Doric, the Ionic, and the Corinthian, the difference

* Speaking of the Parthenon, at Athens, Ferguson says in his *History of Architecture:* "In its own class it is undoubtedly the most beautiful building in the world. It is true it has neither the dimensions nor the wondrous expression of power and eternity inherent in Egyptian temples; nor has it the variety and poetry of the Gothic cathedral; but for intellectual beauty, for perfection of proportion, for beauty of detail, and for the exquisite perception of the highest and most recondite principles of art ever applied to architecture, it stands utterly alone and unrivaled—the glory of Greece and the shame of the rest of the world."

depending chiefly on the character of the column. Of these the Doric is the oldest, being, as its name implies, the style used by the ancient Dorians. It was plain and massive, but of graceful proportions. The column is usually without a base, and the capital destitute of ornament. The finest example of this style is the famous Parthenon (House of the Virgin), a magnificent temple of Athene, erected under the supervision of Phidias, on the Acropolis at Athens. The remains of the great temples at Pæstum, in southern Italy, present some fine specimens of the ancient Doric style. The great temple at Delphi, and that of Juno, at Samos, the largest temple which Herodotus ever saw, were built in this style. The latter was about 350 feet in length and 190 in breadth.

Orders of architecture.

Doric.

IONIC CAPITAL.

144. The Ionic derived its name from the Greek cities in Ionia, where it was first used. Its characteristics are lightness, gracefulness, and tastefulness of ornament. The shaft of the column is slender, and rests upon a base; and the capital is adorned by spiral volutes. The great temple of Diana, at Ephesus, commenced about 600 B.C., was of this order. Its length was 425 feet, and its breadth 220 feet. The Corinthian is really a modification of the Ionic, and abounds in graceful ornamentation. Its capital is said to have been suggested to the mind of Cal-lim'a-chus, the celebrated sculptor, by seeing a basket covered by a tile and overgrown by the leaves of an acanthus. The earliest building in this style is the monument of Ly-sic'ra-tes, sometimes called the Lantern of Demosthenes,

Ionic.

Corinthian.

built in 335 B.C. The Corinthian style was usually selected for buildings requiring peculiar elegance and delicacy, as temples dedicated to Venus, etc.

145. Sculpture, or statuary, like architecture, owed its origin to religion. The first statues were those of the gods. These were at first very rude and uncouth. The adornment of the temples by figures in relief preceded the sculpture of detached figures. We have an example of this in the two lions that still exist over the gateway of the ancient city of Mycenæ. It was in the period of

Sculpture.

THE PARTHENON, RESTORED.

Athenian greatness that this beautiful art reached its perfection, under the great masters, Phidias, Po-ly-cle'tus, My'ron, and Prax-it'i-les. It was Phidias that executed the ornamental statuary for the Parthenon, and carved the great statue of Athene placed within that splendid temple. The Olympian Zeus at Elis was another of his works.

146. Painting among the Greeks was of later development than sculpture, but never reached the same degree of excellence. The Greek paintings were in water colors or in wax, as oil colors were not known. Contemporary with Phidias at Athens was Pol-yg-no'tus, the first Grecian painter of fame. He devoted himself to the

Painting.

adornment of many of the public buildings of Athens; the Painted Porch (*Pœcilé Stoa*), where Zeno afterward taught, was among his works. Under Zeux'is and Par-rha'si-us, painting reached a far higher degree of advancement, as the following interesting incident related of those two artists shows. In a trial of skill, Zeuxis painted a bunch of grapes so naturally that the birds came and picked at them; but Parrhasius said, "Now draw aside the curtain that covers my picture;" and on attempting to do so, Zeuxis found that the curtain was the picture, and at once conceded the palm of superiority to his rival. "I paint very slowly," said Zeuxis at one time, "but I paint for eternity." The greatest painter of the time of Alexander was A-pel'les, who had the exclusive privilege of painting the Macedonian monarch's portrait. The most beautiful work of Apelles was the picture of Venus rising from the sea (*Aphrodite An-a-dy-om'e-ne*).*

A Grecian Vase.

146. The various arts of design were carried by the Greeks to the greatest degree of perfection. In all these they showed a taste of the highest delicacy and refinement, in many things affording a standard for all subsequent times. Not only in architecture and sculpture was Greek art illustrated, but in the internal decorations of their

Arts of design.

* Apelles was not ashamed to learn from the humblest critics in things which they understood; and he used to exhibit his pictures before his house, and conceal himself so as to hear the remarks of those passing by. On one occasion a shoemaker found fault with the shoes of one of his figures; and noticing afterward that it was corrected, ventured to make further criticisms, when Apelles rushed out, and bade the "cobbler to stick to his last." Hence the maxim: *Ne sutor supra crepidam.*

houses, their elaborately painted walls and ceilings, their ornamental tiling, their tastefully constructed furniture, their beautiful vases, and other vessels both for ornament and use, and their jewelry (see page 164). In all these they showed a genius for the invention of beautiful forms which has never been surpassed.

V. Social Life and Manners.

147. In considering the social life of the Greeks in general, the Athenians may be taken as a model, with but few qualifications. The Spartan institutions, which were totally dissimilar, have been already described. The difference between the Greek civilization and our own, in regard to morals and manners, was the effect chiefly of their widely different ideas in respect to religion, their peculiar physical and intellectual character, and the traditions of their ancestors. Their religious notions were strong, as has been already stated, but were not capable of elevating them to a high degree of spirituality in their daily lives, or of inspiring them with an exalted morality, or unselfish regard for others. The institution of slavery was also a fruitful source of corruption in the manners and institutions of this refined people.

Greek civilization.

148. In the better class of dwelling-houses, there was a division into two sets of apartments—for the men and the women respectively. Each set was built in the form of a square with an open court in the interior, usually paved and sometimes ornamented with a fountain in the center. The rooms were entered from porticoes round this square. The street door opened into a wide lobby leading directly into the men's court, across which a passage led into the women's court. Attached to the women's apartments were halls for spinning, weaving, and other household work. The heating was by fireplaces, and by the side of the hearth were the images of the household

Dwelling-houses.

gods; and at the street door there was usually an image as well as an altar.* The chief peculiarity in respect to the furniture was the use of sofas or couches, instead of chairs, when at meals. Glass was not used; and the dishes and other vessels were of pottery, metal, or wood. Mirrors were usually made of polished bronze. Lamps of various forms were used, some of very beautiful designs.

149. The Greeks, as a rule, had but two meals a day, one in the morning and the other toward evening, which was the principal meal. They were not luxurious eaters; bread made of wheat, flour, or barley was used as a portion of each meal, with flesh or fish, the former always used sparingly, with various kinds of vegetables. Banquets were served with fish of various kinds, also flesh and fowl, followed by sweetmeats and fruits, such as olives, figs, nuts, and fresh fruits in season. At the *symposium* that succeeded the meal, wine was copiously drunk.† Conversation, music, or games amused the company. They used no knives or forks; hence, the food was served cut up into pieces, which were taken up with the fingers. Convivial feasts were frequent; and of these the

Meals.

Food.

* These household gods were the *daimones*, corresponding to the Lares and Penates of the Romans. "The Lares were the spirits of the ancestors of each family, who exercised after death a protecting power over the well-being and prosperity of the family to which they had in life belonged. The place of honor beside the hearth was occupied by the statue of the Lar of the house, who was supposed to have been the founder of the family. This statue was the object of profound veneration, and was honored on all occasions by every member of the family. The first act of a bride on entering her new abode was to do homage to the Lar." The Penates were deities selected by each family for special protection and guardianship. If, for example, a child was born during the festival of Vesta, that goddess was assumed as its special guardian. If a youth excelled in business talent, Mercury was often selected as his guardian deity; if in music, Apollo; and so on. These then became the patron deities of the household, and their images adorned the hearth. There were also evil spirits, called Lemures, who were believed to haunt their former abodes, their crimes depriving them of rest. To propitiate these, the festival called *Lemura'lia* was instituted by the Romans.

† The wine was not used as drawn from the flasks, being mixed with water in a large vessel, like a punch-bowl. A person, called the *symposiarch*, was selected by the company to regulate the drinking, and prevent excess.

symposium formed the principal part. From these dinner and drinking parties the women of the house were excluded; but music and dancing were performed in the presence of the guests by hired artists, often females. The company were expected to be dressed in their most elegant attire, with wreaths of flowers on their heads; and, during the feast, they reclined on couches, before which small tables were placed. Plato and Xenophon have left in their works (the *Symposia*) vivid descriptions of these banquets.

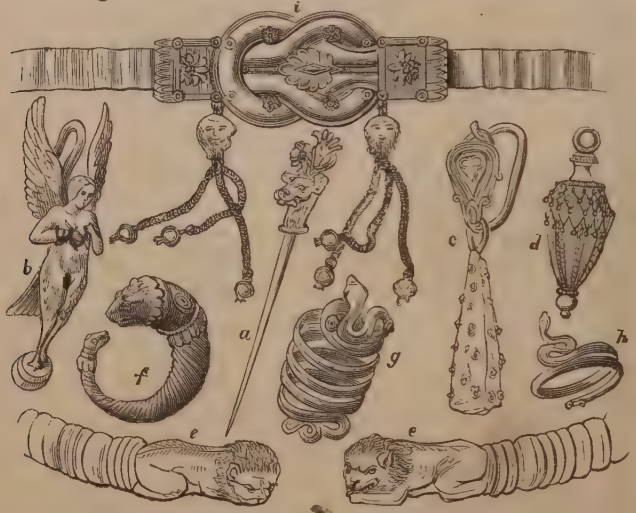
Feasts.

Athenian Female Costume.

150. The costume of males and females, among the Greeks, did not differ as much as with us. It consisted essentially of an inner and outer covering. The former was a loose dress (*chiton*) of woolen or linen, worn short by men, but extending down to the feet of women. As the outer covering of the latter did not entirely envelop the body, being something like a shawl, this under-dress was often highly ornamented, and consisted of the richest material. The outer garment of men consisted of a large piece of cloth, worn in graceful folds, as seen in the statues, being so coiled on the shoulders as to leave the right arm free. This was called by the Greeks the *hi-mat'i-on;* by the Romans, the *pal'lium.* It was often fringed or otherwise ornamented. Usually it was thrown over the left shoulder, then drawn behind the back and under the right arm, and then thrown over the left shoulder again.

Costume.

Sometimes it was fastened on the right shoulder by a button or brooch; it was then called the *chlam'ys*, or scarf. The women had a great variety of modes of dressing their hair. Coverings for the feet were worn only out of doors. These varied from the simple sandal to a full covering, like the modern gaiter or short boot. The ladies adorned themselves with jewelry of various forms, often of very beautiful and artistic designs.*



EARRINGS, BRACELETS, NECKLACES, ETC.

151. Gymnasiums, or places for exercise, were provided at the public expense. These included provision for the physical and also the intellectual training of youth. The exercises consisted of running, leaping, throwing the javelin or the discus, or quoit, shooting with the bow and arrow, wrestling, and boxing. The object was to cultivate physical vigor, and thus to make the

Gymnasiums.

* The cut represents articles of this description found in various parts of Greece: hair-pin (*a*), ear-rings and pendant (*b*, *c*, *d*, *f*), armlets (*g*, *h*), necklaces (*e*, *i*). The form of the coiled serpent was a favorite one for armlets as well as for rings used for the lower limbs.

citizens able-bodied soldiers, when their military services were needed. But in the later years, the gymnasiums degenerated into mere lounging places, or pleasure grounds. The porticoes were the resort of philosophers, rhetoricians, and sophists (learned men), who discussed in public moral and metaphysical questions, which interested so much the Greek mind.

152. Boys were generally instructed in schools; but those of wealthy parents had also a *pædagogue*, or private tutor, whose office it was to watch over them when out of school. He was rather a guardian than a teacher, and was usually selected from the slaves. The branches taught included the reading of the poets, from whose works passages were committed to memory; also music, under which the Greeks comprehended singing, playing on the lyre, and the recitation of poetical compositions. At the age of eighteen or twenty, the sons of the affluent often attended lectures on philosophy, oratory, etc., in the Lyceum, Academy, or other institution.*

Education.

153. Women were not treated by the Greeks as entitled to the consideration due to the other sex, being accorded only a position between freemen and slaves. They received only a scanty education at home, and were expected to devote themselves to weaving, spinning, and other household employments. They were confined to their own apartments, being permitted but rarely to leave the house. They had the management of the servants, who were slaves; and were expected to take care of the sick. Marriages were usually arranged by the parents, and dowries were always expected. There was, however, a class of women,

Treatment of females.

† Aristophanes represents, in one of his plays, "all the boys of Athens going in crowds to their schools early in the morning, and not even deterred by the heaviest snow. He describes the strict supervision and discipline under which they were kept, how every gesture was watched, and every transgression strictly punished. He also lauds the graceful gymnastic exercises, and the fine bodily condition which this training had produced."—*Mahaffy's Social Life in Greece.*

called *He-tæ'ræ*, principally foreigners, who lived in a state of greater social freedom, occupying houses of their own, and receiving guests and visitors of both sexes. They were usually distinguished not only for personal beauty and grace of manners, but for literary genius and culture, and are spoken of as the "most witty and brilliant talkers at Athens." To this class belonged the celebrated Aspasia, the friend and afterward the wife of Pericles.

155. Slavery was a recognized institution; and slaves were very numerous and of all classes and grades, including domestic servants, agricultural laborers, and artisans. Slaves were employed by the government to execute the public works. These slaves were generally foreigners, or, as the Greeks called them, barbarians. Many Asiatic and Thracian tribes sold their children into slavery; and the buying and selling of slaves was a regular business at Athens and other parts of Greece. Children born of slave women were invariably held as slaves. Menial slaves were almost wholly at the mercy of their masters and mistresses. Slaves were sometimes tortured to compel them to make confession of their guilt, or the guilt of their masters.*

Slavery.

156. The industrial arts and occupations of the Greeks were numerous and complicated. They worked the mines of silver, copper, and iron, and obtained marble and other building stone from the quarries. Their manufacturing industries included spinning and weaving, pottery, the making of arms and armor, gold and silver ornaments, hardware of various kinds, furniture, etc. All these employed large numbers of people; besides whom were the shopkeepers, tradesmen, merchants, and agriculturists. The wholesale trade of Athens was at the seaport, Piræus; but

Industrial arts.

* "It was not the custom to torture slaves who gave evidence to a fact, but only if they denied any knowledge, or appeared to suppress it in the interest of their master. On the other hand, it was common enough to torture female slaves, and also free men."—*Mahaffy's Social Life in Greece.*

most of the every-day retail business was carried on in the town-markets.*

157. The Greeks were very fond of music, but they do not seem to have made much progress in it, either as a science or an art. They played on stringed instruments, such as the harp and lyre, and simple wind instruments, as the double and simple pipe; but these were too poor to afford much melody. Among the Athenians, particularly, musical accomplishments were very highly prized; and as a source of entertainment music was generally cultivated. At feasts and social gatherings, female musicians were hired to heighten the enjoyment of the guests. In the cut we have a representation of performers on the lyre, the cithara, and a kind of harp (*trigōnon*).†

Music.

* The following is a picturesque description of a market scene at Athens:—"All the wants of the day, from barley-groats up to the most dainty fish, from garlic to the incense of the gods; clear pure oil, and the most exquisite ointments; fresh-made cheese, and the sweet honey of the bees of Hymettus; cooks ready to be hired; slaves, male and female, on sale—all and several were to be found in abundance at their customary stands in the market-place. There were others who went about crying their wares; while, every now and then, a public crier crossed the grounds, announcing with stentorian voice the arrival of some goods to be sold, or the sale of some house, or perhaps a reward for the apprehension of a robber or runaway slave. Slaves of both sexes, as well as freemen, kept walking up and down, bargaining, and inspecting the stalls in search of their daily requirements."—*Becker's Charicles.*

† The word *music* is here used in its modern sense; but with the Greeks it had a much wider meaning. "It comprehended," says Grote, "everything appertaining to the Nine Muses; not merely learning the use of the lyre, or how to bear part in a chorus, but also the hearing, learning, and repeating of poetical compositions, as well as the practice of exact and elegant pronunciation; which latter accomplishment, in a language like the Greek, must have been far more difficult to acquire than it is in any modern European language."

Funeral rites.

158. The Greeks were very attentive to the rites of sepulture; for when the remains were unburied, it was thought the soul wandered in Hades without rest, not being permitted to cross the river Styx into the realms of happiness.* Hence, immediately after death, a small coin (*obolus*) was placed in the mouth of the deceased to pay the ferryman Charon for taking his shade across the dark river. On the day of the funeral, the body was carried out, accompanied by the relatives and friends as mourners, with hired women making lamentations, and a chorus of flute-players. The remains were either burned or buried; and in the latter case graves, vaults, or tombs were used for the final disposition of the body. For the burning of the body, piles of wood called *puræ* (pyres) were used, and oils and perfumes were thrown into the flames. When the pyre had burned down, the remains were extinguished with wine, and the bones were collected, washed with wine and oil, and placed in urns. The latter were sometimes made of gold. The bodies not burned were buried in coffins usually made of baked clay or earthenware. Vases and various other articles were deposited in the grave with the deceased. At certain times, sacrifice was performed at the tomb, and flowers were brought to decorate the grave.

* Thus in Homer's *Iliad*, the phantom of Patroclus appears to his friend Achilles in a vision, and entreats burial:

> "Let my pale corse the rites of burial know,
> And give me entrance to the realms below:
> Till then the spirit finds no resting-place,
> But here and there the unbodied specters chase
> The vagrant dead around the dark abode,
> Forbid to cross the irremeable flood."—*Pope's Homer.*

In the regions of Hades, there were four great rivers, three of which had to be crossed by all the spirits of the dead,—Ach'eron (sorrow), Cocy'tus (lamentation), and Styx (intense darkness), the sacred stream which flowed nine times round these realms. On the opposite bank of Styx, was the tribunal of Minos, the supreme judge, before whom all had to appear, and who, after listening to a confession of their earthly deeds, pronounced sentence upon them. The happy spirits passed into Elysium, a blissful region filled with everything to charm the senses and please the imagination; the wicked were condemned to abide in the gloomy realms of despair.

Review Outline.

Chronology.	
First Period, from the earliest times to 776 B.C.	The history of Greece during the first period is legendary or traditional. It refers to the Pelasgi and other early races, the remains of whose architecture still exist. It abounds in stories of mythical heroes, such as Hercules, Theseus, etc.; and hence is called the Heroic Age. There are many events, such as the Argonautic Expedition and the Trojan War, which the poets used as the basis of their poems. Foreign colonies were planted in different parts of Greece during this early period—of the Egyptians, under Cecrops, at Athens; of the Phœnicians, under Cadmus, in Bœotia; of the Phrygians, under Pelops, in the Peloponnesus.
Troy burned, 1184 B.C.	
Cecrops at Athens, 1550 B.C.	
Cadmus in Bœotia, 1492 B.C.	
Pelops, 1300 B.C.	
Migrations of the tribes, 1200 B.C.	To this succeeded the great migratory movement, which resulted in the settlement of the Dorians in the Peloponnesus, the Ionians in Attica, and the establishment of the Æolian, Ionian, and Dorian colonies in Asia Minor. During the later Dorian migration Codrus, the last king of Athens, sacrificed his life for his country.
Dorian migration, 1124 B.C.	
Second Period, from 776 B.C. to 500 B.C.	At the second period the authentic history of Greece begins—at the date of the first Olympiad (776 B.C.). The principal events of this period were:
About 825 B.C.	The legislation of Lycurgus at Sparta.
Messenian wars, 743–723 B.C. 685–668 B.C.	The first and second Messenian wars, between Sparta and Messenia.
624 B.C.	After centuries of anarchy, Draco attempted to construct a code of laws for Athens.
594 B.C.	The laws of Solon—the institution of Archons.
560–510 B.C.	The usurpation of Pisistratus and his sons Hippias and Hipparchus.
510 B.C.	The administration of Cleisthenes, and the institution of the Ostracism.

650–500 B.C. *Age of Despots* in Greece.

625–585 B.C. Periander, tyrant of Corinth.

THIRD PERIOD,

500–449 B.C. Revolt of the Ionian colonies against Persia. This revolt lasted six years, and ended in the taking

485 B.C. of Miletus, and the subjugation of the colonies.

Persian War,

492–449 B.C. The aid given by Athens to the Ionians drew down the wrath of Darius upon all Greece. This led to

492 B.C. the naval expedition of Mardonius, which was wrecked at Mt. Athos; and the expedition of Datis and Artaphernes, which was defeated by

490 B.C. the Athenians in the battle of Marathon.

490–480 B.C. Themistocles and Aristides became rivals for popular favor at Athens during this period, but Aris-

483 B.C. tides was banished by the Ostracism.

Xerxes, the successor of Darius, attacked Greece with an immense fleet and army. The fleet was

480 B.C. defeated at Salamis. The army was checked at

479 B.C. Thermopylæ, by Leonidas; and was defeated at Platea, by Pausanias. The latter was afterward

471 B.C. found guilty of treason and put to death. This led to the formation of an Ionian league, called the "Confederacy of Delos," under the leadership of Athens, and directed by Aristides. It lasted about 70 years.

Themistocles, being implicated in the treason of Pau-

471 B.C. sanias, was ostracized.

The glorious career of Aristides was terminated by

468 B.C. his death.

The government of Athens was for a few years administered by Cimon, the son of Miltiades;

461 B.C. but Pericles, having caused his banishment,

Age of Pericles,

461–429 B.C. assumed the control of affairs, which he retained till his death (429 B.C.).

449 B.C. Termination of the Persian war, after an Athenian

FOURTH PERIOD, victory at Cyprus.

449–358 B.C. Rebellion of Bœotia, and defeat of the Athenians at

447 B.C. Coroneia.

The rivalship between Athens and Sparta finally

431–404 B.C. brought on the *Peloponnesian War*—between the Ionian and Dorian states, led by Athens and

Sparta respectively. It lasted twenty-seven years, the chief events being:

429 B.C. The plague at Athens, and death of Pericles.

413 B.C. The defeat of Nicias at Syracuse.

405 B.C. The destruction of the Athenian fleet under Conon, by Lysander, at Ægospotamos.

404 B.C. Final defeat of Athens; capture of the city.

403 B.C. The magistrates called the *Thirty Tyrants* were expelled by Thrasybulus.

Retreat of the Ten Thousand, 401 B.C. The expedition of Cyrus the Younger and the famous retreat of the Ten Thousand, under Xenophon, was an episode of this period.

399 B.C. Socrates was put to death at Athens on account of his religious opinions.

Battle of Coronea, 394 B.C. Agesilaus, a Spartan king and general, defended his country against a league formed by Athens, Thebes, and other states, their combined forces being defeated at Coronea; but the same year Athens regained her naval supremacy by the victory of Conon over the Spartan fleet, at Cnidus.

Peace of Antalcidas, 387 B.C. A few years after, the Spartans negotiated a disgraceful treaty with the Persians through their emissary Antalcidas.

Battle of Leuctra, 371 B.C. In a war between Thebes and Sparta, Epaminondas gained two glorious victories, one at Leuctra, and the other at Mantinea, in which he was mortally wounded.

Battle of Mantinea, 362 B.C.

FIFTH PERIOD, 338–301 B.C.

Social war, 358–355 B.C. A revolt of the Athenian allies brought on the *Social War*, which was followed by the *Sacred War*, in which Philip of Macedon was enabled to interfere in the affairs of Greece; and subsequently defeated the forces of Thebes and Athens at Chæronea.

Sacred war, 357–346 B.C.

Battle of Chæronea, 338 B.C.

Death of Philip, 336 B.C. After the death of Philip, Alexander ascended the throne of Macedonia; and having crushed all opposition in Greece, set out to conquer Persia.

Battle of Granicus, 334 B.C. He defeated the Persians at the Granicus, then in the battle of Issus; and finally at Arbela, which decided the war, and gave Persia to the Macedonian conqueror. He extended his conquests further to the East, crossing the Indus; but his

Of Issus, 333 B.C.

Of Arbela, 331 B.C.

soldiers, worn out with their toils, compelled him to return.

323 B.C. Alexander died at Babylon, at the age of 32.

Battle of Lamia, 322 B.C. This was followed by the Lamian war, caused by the attempt of Athens to regain her freedom; but it was closed by the defeat of Leosthenes, the Athenian general, at Lamia.

Battle of Ipsus, 301 B.C. A series of conflicts ensued among the "successors of Alexander," terminating for a while in the battle of Ipsus, after which Greece and Macedonia were assigned to Cassander; Egypt to Ptolemy; the greatest part of Asia Minor to Lysimachus; and the eastern part, from the Syrian coast to the Euphrates, to Seleucus. Subsequently, Lysimachus conquered Macedonia, but being afterward defeated by Seleucus, the latter obtained nearly the whole of Alexander's empire, except Egypt, which was under the rule of Ptolemy.

SIXTH PERIOD, 301–146 B.C.

286 B.C.

Achæan League, under Aratus, 243 B.C. The Grecian states formed several leagues to defend themselves against the tyranny of the Macedonian kings, the chief of these being the Achæan and Ætolian leagues. The former, under Aratus and Philopœmen, gained great glory. Philopœmen was barbarously put to death by the Messenians.

Victory of Philopœmen over the Spartans and the Romans, 207 B.C.

183 B.C.

197 B.C. Philip, king of Macedon, was defeated by the Romans, in the famous battle of Cynoscephalæ; and, some years afterward, the latter gained a victory over Perseus, the last king of Macedon, in the battle of Pydna. Macedonia then became a Roman province; and, twenty-two years later, Greece was finally subdued by the Romans.

168 B.C.

146 B.C.

Kingdom of the Seleucidæ, 312–65 B.C. The kingdom of the Seleucidæ was founded by Seleucus I. (*Nicator*), and lasted about two and a half centuries. Its capital was Antioch. Its chief monarchs, after Seleucus I., were Antiochus I. (*Soter*) and Antiochus III. (the Great). There were, in the whole dynasty, twenty kings.

Kingdom of the Ptolemies, 323–30 B.C. The kingdom of the Ptolemies founded by Ptolemy *Lagi*, one of Alexander's generals, lasted under the same line of monarchs for nearly three cen-

	turies. Alexandria was enlarged and enriched, and became the greatest emporium in the world. Science, art, and literature flourished under the Ptolemies. The Ptolemaic kingdom of Egypt became a Roman province after Cleopatra, the
Death of Cleopatra, 30 B.C.	last queen, with Antony, had been defeated by the Romans, under Octavius, at Actium.
	The *minor kingdoms* formed out of the Macedonian Empire were the following:
283–133 B.C.	*Pergamus,* founded by an officer of Lysimachus; became a Roman province.
400–74 B.C.	*Bithynia,* bequeathed to the Romans.
400–102 B.C.	*Paphlagonia,* conquered by Mithridates.
363–63 B.C.	*Pontus,* independent till absorbed by the Romans.
315 B.C.–17 A.D.	*Cappadocia,* formed after revolt from Macedonia; conquered by the Romans.
190 B.C.–114 A.D.	*Armenia,* revolted from Antiochus the Great; conquered by the Romans.
255–160 B.C.	*Bactria,* satrapy of Persia; a province of the Syrian Empire; then independent, till overwhelmed by the Parthians.
255 B.C.–226 A.D.	*Parthia,* formed by revolt from the Syrian Empire; conquered by the later Persians.

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CHAPTER III.

Roman History.

SECTION I.

Early History of Italy.

1. The people who dwelt in Italy at the earliest times to which our knowledge extends consisted principally of five races: the Li-gu'ri-ans, the Venetians, the I-a-pyg'-ians, the Italians proper, and the E-trus'cans. Of these the first and second were weak and comparatively unimportant, since they exerted but little influence upon the general history of Italy. The Iapygians, who were probably among the earliest settlers, inhabited the extreme south-eastern part of the peninsula, called Mes-sa'pi-a by the Greeks, by the Romans Ca-la'bri-a. They were, as their language denotes, nearly related to the Greeks, and probably emigrated from Greece into southern Italy.

Early races.

Iapygians.

2. The Italians proper occupied nearly the whole of central Italy. They appear to have come from the north, and to have pressed back the semi-Greek settlers of the southern portion of the peninsula. They comprised two branch stocks—the Latins and the Umbro-Sabel'-lians, the latter including the Um'brians, Sa'bines, Sam-ni'tes, Sabellians, Os'cans, and other divisions or offshoots. The

Italians.

Geographical Study.

What was the situation of: Latium? Etruria? Umbria? Calabria? Campania? Territory of the Sabines? Cisalpine Gaul? Rubicon R.? Metaurus R.? Tiber R.? Rome? Ostia? Tusculum? Clusium? Veii? Brundisium? Neapolis (Naples)? Cumæ? Syracuse? Messana? Agrigentum? Rhegium? Croton? Sybaris? Tarentum? Beneventum?

Latins.

Latins settled near the Tiber, and, being hemmed in by surrounding races, were confined to a plain, about 700 square miles in extent, between the Tiber and the spurs of the Apennines on the north, and the Alban hills on the south. The Umbrians entered Italy later than the Latins, and settled first in E-tru'ria, from which they spread over the eastern part of the peninsula. [See map VI.]

Etruscans.

3. The Etruscans, or Etrurians, were at first located to the north of the Po, but afterward occupied the plain of that river, where they had a confederacy of twelve cities. Later, they entered Etruria, pressing the Umbrians to the east, or subduing them; and there they formed a second confederacy, also of twelve members. These people, unlike the Iapygians and the Italians, were probably of Turanian origin. They were a stout, muscular race, short in stature, with large heads and thick arms, presenting a marked contrast to the graceful, slender Italians. They had many superstitions, and were given to divination and magic; but they made rapid advancement in civilization, and became the best architects of all the races in Italy.* They also showed great energy in maritime enterprise, as well as skill in the mechanic arts.†

Romans.

4. The Romans belonged to the Italic race. They nourished the tradition in after times that they were the descendants of the Trojan prince Æ-ne'as, who escaped from the conflagration of Troy, and sailed with a colony to Italy, landing on the shores of Latium (*lah'she-um*), the seat of the Latin race at that time. It is this legend that forms the plot of Virgil's beautiful poem, the Æ-ne'id. But for this there is no more historical evidence than there is for the

*The invention of the arch, in its proper construction, has been attributed to the Etruscans, as also the composition of an order of architecture called the Tuscan, a species of simple Doric. The early Romans employed Etruscan architects in erecting their buildings.

†The Tuscans or Etruscans, the most powerful nation in the north, differed in race completely from all the other inhabitants.

story of the vestal Rhe'a Silvia, the daughter of a Latin king, and her twins Rom'u-lus and Re'mus, whose father was Mars. This legend states that Rhea was put to death for having violated her vow of chastity, and that her two infant sons were cast out to die, but that they were suckled by a she-wolf, until they were found by a shepherd, who carried them home and educated them; and that, on arriving at manhood, they discovered their true origin, restored their grandfather to the throne of Alba Longa, from which he had been dethroned by his brother, and afterward founded a new city, which was called Rome, after Romulus.*

Romulus and Remus.

Synopsis of the Races of Italy.

1. ARYAN OR INDO-EUROPEAN.

I. Iapygian.

II. Italian.

1. Latins.
2. Umbro-Sabellians.
   - *a.* Umbrians.
   - *b.* Sabellians [Samnites, Oscans, Sabines, Marsi, Volsci, etc.].

2. TURANIAN (?).

I. Etruscans.

* "When Romulus and Remus grew up, the herdsmen of the Palatine Hill chanced to have a quarrel with the herdsmen of Numitor [the dethroned king], who stalled their cattle on the hill Aventinus. Numitor's herdsmen laid an ambush, and Remus fell into it, and was taken and carried off to Alba. But when the young man was brought before Numitor, he was struck with his noble air and bearing, and asked him who he was. And when Remus told him of his birth, and how he had been saved from death, together with his brother, Numitor marveled, and thought whether this might not be his own daughter's [Rhea's] child. In the mean while, Faustulus [the adopted father] and Romulus hastened to Alba to deliver Remus; and by the help of the young men of the Palatine Hill, who had been used to follow him and his brother, Romulus took the city, and Amulius [the usurper] was killed; and Numitor was made king, and owned Romulus and Remus to be born of his own blood."—*Arnold's History of Rome.*

SECTION II.

The Roman Kingdom.

5. Setting aside the old legend regarding the foundation of Rome, as unsupported by any historical evidence, we may conclude, from what history tells us, that there was a settlement made by one of the Latin tribes, called the Ram'nians, or Romans, on the Pal'a-tine hill, on the left bank of the Tiber, about eighteen miles from its mouth (753 B.C.). This settlement appears to have been soon joined by two of the other Latin cantons,* and from its advantageous situation it rapidly increased in influence and numbers. Subordinate at first to Alba Longa (the long white city), the metropolis of the Latin confederacy, it finally, after a long contest, subdued and destroyed that ancient city, and assumed the headship of Latium.

Foundation of Rome.

6. The government of Rome, at first, was like that of all the other Latin cantons. All the heads of families participated on an equal footing in the rights of citizenship. By these the king was chosen for life, and he had the privilege of selecting a council of elders (*pa'tres*), called the senate. In the public assemblies (*comitia curiata*), convened by the king, the citizens enacted laws, and gave their assent to war or peace.† The transfer of people to

Government.

* Among the Latins, "the households were united, by ties of blood or by nearness of locality, into clans; and the householders' dwellings formed the clan-villages, which were united, and all formed a *canton*. Each canton had a common center, where justice was administered and the markets held. Around this central town, which was always situated on an elevated and easily defensible position, suburbs grew up, which formed the nucleus of the early Latin towns. The different Latin cantons united into a league, with Alba Longa at their head, known as the league of the thirty Latin cities."—*Leighton's History of Rome.*

† The citizens were divided into three tribes, each tribe into ten *curiæ*, each *curia* into ten *gentes*, and each *gens* into ten households. According to this scheme, there were 30 *curiæ*, 300 *gentes*, and 3000 households, which thus formed the community, or *populus*. Every household was required to furnish one foot-soldier, and each *gens* a horseman; so that the army originally consisted of 3000 foot-soldiers and 300 cavalry. The senate consisted of three hundred members, one for each *gens*.

Rome from the conquered cities of Latium affected the population by introducing a new element, consisting of those who had no political rights or privileges. This formed the distinction between the *patricians*, or nobles, and the *plebeians*, or common people. It was the former that constituted the state; since they exercised all the political power, possessed the honors, and rendered service in the army. There were also clients and slaves, the former being bound to their patrician patrons; the latter, held in absolute bondage, and bought and sold at pleasure.

Patricians and plebeians.

7. The history of Rome as a kingdom is traditionary, for most of the records of its early history were destroyed when the Gauls, several centuries later, burned the city. Seven kings, it is said, ruled in succession, including Romulus, the reputed founder, who organized the government of the city; but even their names seem to be uncertain. Nu'ma Pom-pil'i-us, the second king, was a Sabine, and, according to the traditions, was the founder of the religious institutions of the Romans. He reformed the calendar, and erected a temple to Janus, at the entrance of the forum. The gates of this temple were closed only in times of peace.

VICINITY OF ROME.

Kings.

Numa.

8. Tul'lus Hos-til'i-us, the third king, was noted for the wars which he waged against the neighboring cities. He it was who broke the power of the Latins, and destroyed Alba. An'cus Martius (*mar'she-us*), the fourth king, the grandson of Numa, gained additional victories over the Latins and extended his conquests into Etruria. He built the port of Ostia, fortified the Janiculan hill, and constructed the first bridge across the Tiber. He also settled several thousand of the conquered Latins on

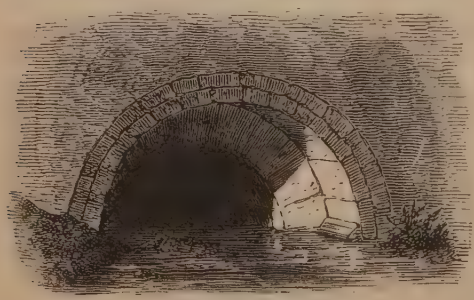
Tullus Hostilius.

the Aventine hill at Rome, thus laying the foundation of the plebeian order. An Etruscan dynasty succeeded, the first of which, Tarquinius Priscus (Tarquin the Elder), the fifth king of Rome, was noted for the public buildings and other works which he caused to be constructed. Among these were the great sewer (*clo-a'ca maxima*), the great circus (*Circus Maximus*), and the temple of Jupiter Capitoli'nus. The latter, however, he did not live to finish. He also defeated the Sabines and the Etruscans.

Tarquin the Elder.

9. The second of this dynasty, and the sixth king of Rome, was Ser'vi-us Tul'li-us, a bold and adroit usurper. He made important changes in the government, establishing a new assembly (*comitia centuria'ta*), in which all free Romans had a voice. In this the people were divided into *centuries*, each century having one vote; but the number of persons constituting a century depended on the amount of property they possessed. This arrangement, while admitting all, at least seemingly, to a share in the government, gave the preponderance of power to the wealthy classes. Servius also built a wall inclosing the entire city, including all the "seven hills," over which the city had gradually spread. This inclosure was about seven miles in circuit, and sufficed for many centuries.

Servius Tullius.



Cloaca Maxima.
(In its present condition, 1881.)

10. Tar-quin'i-us Su-per'bus (Tarquin the Proud), the seventh king, ruled with great arrogance, particularly toward the patricians; and finally, in consequence of an infamous crime committed by his son Sextus, an insurrection broke

out, and he and his family were driven out of the city. This terminated the kingdom (509 B.C.). Thus, traditionally, the period of the kingdom was 244 years, the average duration of each reign being about 35 years. This has been pointed out as a most improbable circumstance, and as sufficient, of itself, to show the unreliable character of the early history.*

Tarquin the Proud.

Traditional Chronology of the Kings.

	B.C.	Length of Reign.
Romulus	753–716	37 years.
(Interregnum of one year.)		
Numa Pompilius	715–676	39 "
(Interregnum of two years.)		
Tullus Hostilius	674–642	32 "
Ancus Martius	642–618	24 "
L. Tarquinius Priscus	618–578	40 "
Servius Tullius	578–534	44 "
Tarquinius Superbus	534–509	25 "

SECTION III.

The Roman Republic.

I. Period of Internal Struggles.

11. The history of the Roman Republic, succeeding the regal period, for more than a century and a half is occupied chiefly with an account of the struggles between the Patri-

* "The early history of Rome is indeed far more poetical than anything else in Latin literature. The loves of the Vestal and the God of War, the cradle laid among the reeds of the Tiber, the fig-tree, the she-wolf, the shepherd's cabin, the recognition, the fratricide, the rape of the Sabines, the death of Tarpeia, the fall of Hostius Hostilius, the struggle of Metius Curtius through the marsh, the women rushing with torn raiment and disheveled hair between their fathers and their husbands, the nightly meetings of Numa and the Nymph by the well in the sacred grove, the fight of the three Romans and the three Albans, the purchase of the Sibylline books, the crime of Tullia, the simulated madness of Brutus, the ambigu-

cian and Plebeian orders, and of the growth of the Roman constitution and laws. After the expulsion of the kings, two magistrates, called consuls, were annually elected, to whom was intrusted the chief executive authority. The duties and powers of the consuls were similar to those of the kings, and for nearly 150 years they were chosen exclusively from the patricians. As civil officers their power was almost absolute, each ruling by turns; and they were the legally appointed generals of the army in time of war. Junius Brutus and Col-la-ti'nus were the first to hold the office of consuls. The former, often called the Elder Brutus, was a remarkable character. He was a nephew of Tarquin; but seeing his relatives put to death by order of that jealous tyrant, he feigned to be half-witted, so that he might seem to be of no consequence. After the crime of Sextus, he threw off the mask, and by his bold and earnest eloquence incited the people to expel the hateful king.*

Consuls.

Junius Brutus.

ous reply of the Delphian oracle to the Tarquins, the wrongs of Lucretia, the heroic actions of Horatius Cocles, of Scævola, and of Cloelia, the battle of Regillus won by the aid of Castor and Pollux, the fall of Cremera, the touching story of Coriolanus, the still more touching story of Virginia, the wild legend about the draining of the Alban lake, the combat between Valerius Corvus and the gigantic Gaul, are among the many instances which will at once suggest themselves to every reader."—*Macaulay.*

*The following incident of the legendary history of the period illustrates the stern virtue of this remarkable man: "Then King Tarquinius sent to Rome to ask for all the goods that had belonged to him; and the Senate, after a while, decreed that the goods should be given back. But those whom he had sent to Rome to ask for his goods, had meetings with many young men of noble birth, and a plot was laid to bring back King Tarquinius. But a slave happened to overhear them talking together, and when he knew that the letters were to be given to the messengers of Tarquinius, he went and told all that he had heard to Brutus and to Publius Valerius. Then they came and seized the young men and their letters, and so the plot was broken up. Then Brutus bade the lictors to bind his own two sons, Titus and Tiberius, together with the others, and to scourge them with rods according to the law. And after they had been scourged, the lictors struck off their heads with their axes, before the eyes of their father; and Brutus neither stirred from his seat, nor turned away his eyes from the sight; yet men saw, as they looked on him, that his heart was grieving inwardly over his children. Then they marveled at him, because he had loved justice more than his own blood, and had not spared his own children, when they had been false to their country and had offended against the law."—*Arnold's History of Rome.*

12. For more than twelve years after the abolition of the monarchy, the Romans were engaged in war with the adherents and friends of the Tarquins. Several of the neighboring cities raised armies to compel the Romans to reinstate the king, but they were at last all defeated, although at times they seemed to be on the point of accomplishing their object. The most powerful of these was the Etruscan monarch Lars Por'sen-na, who for a few years almost held the Romans in subjection; but he finally made peace with them. The famous battle of Re-gil'lus, in Tus'cu-lum, terminated the struggle, and the Tarquins finally gave up all hope of being restored. It was during this period that the first dictator* was appointed. To this period belong some of the most interesting stories of the legendary history; such as that of Ho-ra'tius (*-she-us*), who kept the bridge against the whole Tuscan army; of Mu'cius Scævola (*se'vo-lah*) and Castor and Pollux at Lake Regillus. A few of these are here given.

Wars with the Tarquins.

Legends.

Legends of the Period of the Tarquins.

Brutus and the Oracle. On one occasion King Tarquin was terribly frightened by a singular omen: a serpent glided from beneath the altar, at the time of sacrifice, and devoured the entrails of the victim. In his alarm, the king resolved to send his two sons and his half-witted nephew, Junius Brutus, to Delphi to ask of the oracle an explanation of this dreadful portent. When the two princes had presented their costly offerings, they laughed at the simple Junius, who offered only his staff; but they did not know that the seeming simpleton had hollowed out the staff and filled it with gold. When the oracle, in response to the inquiry who should reign in Rome after Tarquin, had said, "He of you who shall first kiss his mother," the two princes agreed to draw lots for the privilege; but their companion, understanding the oracle better, fell as if by accident on leaving the temple, and kissed his mother earth.

Death of Brutus. In a battle with the Etruscans, A'runs, one of the sons of Tarquin, seeing Brutus at the head of the Roman cavalry, spurred

* A dictator was an officer vested for a limited time with an absolute and irresponsible authority. He was only appointed in times of great public peril.

his horse so furiously upon him that both fell mortally wounded from the effect of the charge. The Roman women mourned for Brutus an entire year, for they honored him as the avenger of the matron Lu-cre'-tia, the victim of the crime of Sextus Tarquinius.

Horatius Cocles. When Porsenna, Lars (lord) of Clusium, in Etruria, had reached with his army the Ja-nic'u-lum, just across the Tiber from Rome, it only remained for him to cross the Sublician (*sub-lish'e-an*) bridge and capture the city. But the brave Horatius, with almost superhuman daring, kept the Tuscan army at bay, while his comrades broke down the bridge behind him; then, with a fervent prayer to "Father Tiber" for safety, he plunged into the stream, and, amid a shower of arrows, swam unharmed to the opposite side. This legend was a favorite one among the Romans. It forms the subject of one of Macaulay's *Lays of Ancient Rome.*

"When the goodman mends his armor,
And trims his helmet plume;
When the goodwife's shuttle merrily
Goes flashing through the loom;
With weeping and with laughter
Still is the story told,
How well Horatius kept the bridge
In the brave days of old."

Mucius Scævola. While the Etruscans were besieging Rome, a young noble, named Mucius, entered the camp of the enemy with the determination to kill the king. But he happened to slay the royal treasurer, mistaking him for the king, and was immediately seized and led to the tent of Porsenna, who threatened him with death. Then Mucius, to show his contempt for pain and death, thrust his right hand into the flames of a burning altar, and held it there until it was burnt to ashes. Astonished at such fortitude, the king dismissed him without further harm; but he, as if in gratitude, informed the monarch that there were in Rome three hundred young men, as brave as himself, who had solemnly vowed to take his life. The consequence was, that Porsenna, in great alarm, made peace with the Romans. This young man was ever after held in great honor, and received the name Scævola, the *Left-handed.*

Battle of Lake Regillus. As a last effort to regain his throne, Tarquin applied for aid to his son-in-law, Octavius Ma-mil'i-us, of Tusculum, and the Latins espoused his cause. In the long and bloody battle at Lake Regillus, at one time it seemed as if the Roman army was about to give way, when Aulus Pos-tu'mi-us, offering a prayer to the twin

deities, Castor and Pollux, vowed to build a temple in their honor if they would come to the aid of the Romans. But a short time elapsed,

"When he was aware of a princely pair,
That rode at his right hand.
So like they were, no mortal
Might one from the other know;
White as snow their armor was,
Their steeds were white as snow."

Another charge was made, under this more than mortal leadership, and the Latins fled. That same evening two young men rode into Rome on white steeds, and announced the victory. They were seen to wash their horses at the spring Ju-tur'na, in the Forum, and then they vanished.

"And all the people trembled,
And pale grew every cheek;
And Sergius the High Pontiff
Alone found voice to speak:
'The Gods who live forever
Have fought for Rome to-day!
These be the great Twin Brethren
To whom the Dorians pray.'"

13. Although the monarchy had been abolished, the people of Rome by no means enjoyed the blessings of a free government. All political power was in the hands of the patricians, and the plebeians were kept in a condition of great social degradation. Obliged to borrow money of their rich neighbors, they were charged enormous rates of interest, and when unable to pay, were delivered by the cruel laws to the mercy of their creditors, who deprived them of their lands, and reduced them to the condition of serfs or slaves.* Nevertheless, they were compelled to perform military duty whenever called upon by the

Condition of the plebeians.

* "When a Roman plebeian found himself involved in a debt which he could not pay, his best resource was to sell himself to his creditor, on the condition that unless the debt were previously discharged, the creditor, at the expiration of a stated term, should enter into possession of his purchase. This was called, in the language of the Roman law, the entering into a *nexum*, and the person who had thus conditionally sold himself was said to be '*nexus*;' that is, *bound*. When the day came, the creditor claimed possession, and the magistrates awarded it; and the debtor, thus given over to his purchaser, passed, with all that belonged to him, into his power; and as the sons were considered their father's property, they also, unless previously emancipated, were included in the sale, and went into slavery together with their father."—*Arnold's History of Rome.*

government. This state of things disheartened the plebs (common people), and produced in their minds a most bitter feeling of hatred toward the patricians.

14. At length their condition became so wretched that they refused to take the field against the public enemy; but, leaving the city to the patricians, departed in a body to the Sacred Mount, about three miles distant, where they resolved to found a new city. This compelled the nobles to make some concessions. They released the debtors from their obligations, setting free all who had been made slaves, and assented to the appointment of two magistrates, called *Trib'unes*, who were to be chosen from the ranks of the plebeians, to hold office one year, and to have the power of annulling any law of the Senate by pronouncing the word *Veto* (*I forbid it*). After this arrangement had been effected, the people returned to the city (494 B.C.).

Secession.

Tribunes.

15. This concession on the part of the nobles, though important, was not so great as it appears, since the tribunes were elected by the assembly of the centuries (*Comitia Centuriata*), in which, according to the constitution of Servius Tullius, the patricians could always, by means of their wealth, command a majority of votes. The tribunes were not invested with any of the ordinary duties of magistrates, their office being simply to protect the rights of the plebeians by their check upon the legislation of the Senate, that body being purely an aristocratic assemblage, and by preventing the execution of any law or measure of the consul which they deemed injurious to the interests of their order. Their persons were declared sacred and inviolable. The tribunes were afterward increased to five, and finally, in later times, to ten. By the I-cil'i-an law, passed the next year (493 B.C.), any person who interrupted a tribune while addressing the people might be punished with death.

Powers of tribunes.

16. Another source of trouble was the injustice of the nobles in seizing upon the public or conquered lands, and keeping them for their exclusive use; whereas, by the constitution of Servius Tullius, they were to be divided partly among the poorer people. This kind of aggression continued to exist for centuries, and gave rise to the proposal of many exciting measures, called "agrarian laws," the object of which was to enforce a proper division of the public lands. This was the more necessary, since, when held in large quantities by the wealthy, the lands were cultivated by slaves, and the small farmers and freemen were deprived of the means of existence.

Agrarian laws.

17. To correct this injustice and abuse, the consul Spu'rius Cassius (*kash'e-us*), a patrician of the highest standing, proposed the first Agrarian Law, providing for an equitable division of the newly acquired lands (486 B.C.). The patricians were greatly incensed against the measure, but they could not prevent its enactment. The next year, however, an accusation was brought against Cassius, at their instigation, charging him with aiming at kingly power; and he was condemned and put to death. The agrarian law was not enforced; for the influence of the patricians was greatly strengthened by the execution of Cassius, and the Fabian family (*gens*) succeeded in usurping the consulship for ten years. They were at last driven out of the city, but for two years sustained the war of Rome against Veii (*ve'yi*). They were finally enticed into an ambuscade and slain (477 B.C.).

Spurius Cassius.

Fabian family.

18. The contest between the orders for the execution of the agrarian law was still fiercely waged; and it became obvious to the people that they must have bold and independent men as tribunes to contend against the unscrupulous and violent patricians. Hence, the tribune Vol'e-ro Pub-lil'i-us proposed a law that the tribunes should be elected by the plebeians themselves at the Assembly

Publilian law.

of the Tribes, instead of, as previously, by the Assembly of the Centuries. This measure, after great opposition, was carried (471 B.C.), and was a great gain to the lower order. Indeed, the Publilian law of Volero broke the power of the nobles, and virtually made Rome a democratic state.

19. While these struggles had been going on in the city between the two orders, there were almost constant wars with the neighboring people, among whom the Æ′qui-ans and Volscians (*vol′she-ans*) were the most troublesome. To this period belongs the story of Co-ri-o-la′nus, a patrician general, who acquired his surname by the capture of Co-ri′-o-li, an important city of the Volscians. Having great influence at Rome in consequence of the victories which he had gained, he insisted, during a time of famine, that no corn should be given to the people unless they would relinquish their privileges. But the tribunes procured his banishment; and going over to the Volscians, he marched with an army against Rome and threatened its capture. The Senate made several attempts to dissuade him from his revengeful purpose, but in vain. At last, when his mother, wife, and children were sent to his camp to intercede for the city, he relented, and retired with his army. Shortly afterward, he was put to death by the Volscians (488 B.C.).

Coriolanus.

20. To a somewhat later period belongs the interesting legend of Cin-cin-na′tus, who, although a patrician, lived on a small farm which he cultivated with his own hands. Twice was he called from the plow to serve his country, once as consul and again as dictator; and while holding the latter office, he gained a great victory over the Æquians; and then, having freed Rome from danger, immediately resigned his great office, and returned to his humble agricultural labors, followed by the applause and blessings of all his countrymen (458 B.C.). Nearly thirty years afterward, when at the age of eighty, he was again called from his retirement to take the office of dictator.

Cincinnatus.

21. During this period, while Rome was imperiled by fierce enemies without, the contest still raged within between the rival orders. Concession after concession was wrung from the nobles, but the people still pressed forward clamorous for their rights, and for just and equal laws; for there was no written code to which they could appeal. The patricians again gave way, and allowed a commission of three to be sent to Athens and Southern Italy in order to study, and report on, the Grecian systems of legislation. On their return, ten persons (Decem'virs) were appointed to prepare a code of laws (451 B.C.). They were also invested with a very large authority, superseding the other magistrates, and ruling by turns, each for one day. The celebrated code of the *Twelve Tables* was the result of their labors. Thus was laid the foundation of Roman jurisprudence. These laws were set up in a prominent place, so that all the people might read them; and afterward were committed to memory by the boys in the schools.

Decemvirs.

Twelve Tables.

22. The task assigned to the Decemvirs had been so well performed, and they had ruled with such justice and moderation, that the office was continued for another year, in order that they might complete the work. But Ap'pi-us Clau'di-us, one of their number, was a bold, ambitious, wicked man, and he succeeded in having elected with him those who were wedded to his interests. The mask was soon thrown off; and the people found their lives and property entirely at the mercy of a relentless despot. Lucius Si-cin'ni-us Den-ta'tus, a brave soldier and former tribune, spoke loudly against this usurpation, and was waylaid and murdered. A dreadful outrage* perpetrated by

Appius Claudius.

* This was the attempt which Appius made to obtain possession of Virginia, a beautiful maiden, the daughter of a soldier named Virginius. To accomplish his object Appius induced one of his clients to swear that she was the daughter of one of his slaves; and she was seized and brought before the Decemvir's tribunal, where the client made his claim, which Appius at once decided in his favor. Virginius, who had hastened to the spot, seeing no way left to save his daughter

Appius Claudius at last caused a revolt of the army; and the tyrants were compelled to abdicate. The former government was then restored (449 B.C.). Appius Claudius put an end to his life while in prison.

23. The right of intermarriage between the patricians and plebeians being forbidden, a law was introduced by one of the tribunes (445 B.C.) making such marriages legal. This, after violent opposition, was passed, and was immediately followed by a proposal to open the consulship to the plebeians. To put an end to the strife and excitement which this produced, the duties of consuls were intrusted to officers called *military tribunes*, to be elected by the Assembly of the Centuries, both patricians and plebeians being eligible to the office. The Senate, however, could order the election of consuls, instead of the tribunes, for any year. These officers continued to be elected with various intermissions until 367 B.C., when, by the *Li-cin'ian Law*, plebeians were admitted to the consulship. About this time, also, two magistrates, called Censors, were appointed for the purpose of taking the census (445 B.C.).*

Military tribunes.

24. The Romans having besieged Veii, a large and powerful city of E-tru'ri-a, for several years, were on the point of suffering a disastrous defeat, when Fu'ri-us Camil'lus, being appointed dictator, caused a tunnel to be dug, by means of which the soldiers were admitted into the citadel, and the city was taken and destroyed (396 B.C.). Veii being a larger and more magnificent city than Rome itself, and more favorably situated, very many of the

Furius Camillus.

from dishonor, plunged a knife into her bosom, and rushing from the city, told his tale of woe to the army. This aroused the indignation of the soldiers, and they revolted, encamping on the Aventine at first; but being afterward joined by the other army, they took up a position on the Sacred Mount. The story of Virginia forms the subject of one of Macaulay's *Lays of Ancient Rome*.

* The powers and duties were afterward greatly extended; for they exercised a general control over the finances of the state, the management of the public land, and the farming of the taxes, as well as a general supervision over the public and private life of every citizen.

Romans were inclined to abandon their own city and migrate thither. From this, however, they were finally dissuaded by the patricians. Camillus, being accused of appropriating the spoils of the conquered city to his own use, was driven into exile (391 B.C.). The conquest of Veii made an important addition to the Roman territory. Four new tribes were formed; and the wealth acquired from the spoils gave a new impulse to industry and trade.

25. At this period, the Gauls, a barbarous but very bold and warlike people of the Celtic race, had possessed themselves of nearly all western Europe, and occupied also the north of Italy. Proceeding farther south, they attacked Clu'si-um, an important city of Etruria, the inhabitants of which sent to Rome for assistance. (391 B.C.) Embassadors were accordingly sent to Clusium (*klu'she-um*) to demand of the Gauls the reason of their hostile invasion, and bid them quit a territory to which they had no claim. Bren'nus, their leader, answered that the "title of brave men was their swords;" whereupon a battle ensued, in which the Roman deputies, unmindful of their neutral character, took part against the Gauls. This so enraged Brennus that he immediately left Clusium, and with an army of nearly 75,000 men marched toward Rome. On the banks of the Al'li-a, a few miles from the city, he met and defeated the Roman army; and then marching to the

THE CELTIC ARMS.

Invasion by the Gauls.

city itself, entered it without opposition, all the inhabitants having fled, except eighty aged senators, who awaited the enemy in the Forum, in their robes of state and seated in their ivory chairs. These venerable men were quickly massacred, and the city pillaged and burnt (390 B.C.).*

26. The citadel, however, being built on a steep and lofty cliff, held out for seven months; and the Gauls besieging it were reduced in numbers by a pestilence which broke out among them. It is said that at one time they were on the point of taking the citadel; for having discovered a narrow path up the cliff, they had nearly reached the summit during the darkness of night, all the guards being asleep; but at that instant the sacred geese kept in the temple of Juno commenced a loud cackling, which awoke the garrison; and the Roman commander, Mar'cus Man'li-us, springing up, rushed to the edge of the rock and hurled the Gauls headlong down.

27. In the mean while, Camillus had been called from banishment and made dictator. He arrived, as the story goes, with an army just as the Romans were about to deliver to the Gauls 1000 pounds of gold which they had agreed to pay as a ransom. Exclaiming that "Rome should be ransomed only with steel," he ordered the gold to be carried away, and immediately attacking the Gauls, defeated them

* Many of these details are mythical, but there is probably a basis of truth. The following is Arnold's description of the savage massacre of the Roman senators: "Then, as men devoted to death, they arrayed themselves in their most solemn dress; they who had held curule offices, in their robes of white with the broad scarlet border; they who had won triumphs, in their robes of triumph, overlaid with embroidery of many colors and with palm-branches of gold, and took their seats, each on his ivory chair of magistracy, in the gateway of his house. When the Gauls saw these aged men in this array of majesty, sitting motionless amidst the confusion of the sack of the city, they at first looked upon them as more than human, and one of the soldiers drew near to M. Papirius, and began to stroke reverently his ivory-white beard. Papirius, who was a minister of the gods, could not endure the touch of profane barbarian hands, and struck the Gaul over the head with his ivory scepter. Instantly the spell of reverence was broken, and rage and the thirst of blood succeeded to it. The Gaul cut down the old Papirius with his sword; his comrades were kindled at the sight, and all the old men, according to their vow, were offered up as victims to the powers of death."—*History of Rome.*

with great slaughter. Other, and probably more truthful, accounts state that the gold was paid, and that the Gauls then peaceably retired; and it is even said that, more than four centuries afterward, some of this very gold was recovered from the Gauls of that later period. It is, however, certain that the city was left in ruins; and the public records having been destroyed, no materials for an authentic history of the events preceding this period could afterward be obtained.

28. After the departure of the invaders, the city was in a sad condition, and the people were almost in despair. They had lost their houses, their cattle, and their crops, and yet were obliged to pay taxes in order to repair the city walls, and to carry on the wars which the neighboring states waged against them. They were also very much oppressed by the merciless laws against debtors. In this crisis, Marcus Manlius, the brave defender of the citadel, distinguished himself by his efforts and sacrifices to relieve the people's wants. Having by this means acquired very great popularity, he excited the suspicions of the patricians, and was accused of attempting to make himself king; of which offense being unjustly pronounced guilty, he was thrown down the Tarpeian (*tar-pe'an*) Rock, the very place from which he had repelled his country's enemies (383 B.C.).*

Marcus Manlius.

29. For a considerable time the destitution and suffering of the people continued, while the wealthy classes selfishly held on to their unjust powers and privileges. At length a scheme of legislation was presented by C. Li-cin'i-us Sto'lo and L. Sextius, two plebeians of high rank and great ability (366 B.C.). This measure, known as the Licinian Laws, comprehended three provisions: (1) That

Licinian laws.

* "M. Manlius, less pure and disinterested than his prototype, Spurius Cassius, made the plebeian wrongs the stalking horse of his own ambition. Partly tempted, partly goaded into crime, he is entitled to our pity, even though we condemn him. His intentions were probably at first honest, and the means that he designed to use legal; but the opposition which he encountered drove him to desperate measures, and he became in the end a dangerous conspirator."—*Rawlinson.*

the interest already paid on borrowed money should be deducted from the principal, and the balance made payable in three yearly installments; (2) That no person should hold more than 500 *jugera* (about 330 acres) of the public lands; and (3) That thereafter consuls should be elected in the place of military tribunes, and that one of the two consuls should belong to the plebeian order.

30. The Licinian laws were adopted, but not without a severe struggle that lasted several years, during which the aged Camillus was again made dictator. Lucius Sex'tus, one of the proposers of the laws, was elected the first plebeian consul; and, at the close of the contest, Camillus dedicated a temple to Concord. The patricians, however, from time to time, endeavored to override or evade these laws, but were invariably defeated, being compelled in the end to make still further concessions. At the close of these long struggles, a perfect equality was established in the political powers of the orders; for the plebeians were admitted to all the offices, including the dictatorship, censorship, and even the sacred college of pontiffs and augurs. Domestic tranquillity being thus established, Rome was ready to commence her wonderful career of conquest (340 B.C.).

Camillus dictator.

Triumph of the plebeians.

II. Period of Italian Conquests.

31. During the period to which we have arrived, lasting about three fourths of a century (340–264 B.C.), great wars were waged in Italy, the result of which was that Rome became mistress of the whole peninsula. These wars consist chiefly of the four Samnite wars, the great Latin war, the war with Pyr'rhus, and a war with the Gauls. These will all be treated of briefly, avoiding details in the account of the military movements, since for these, if needed, larger works can be consulted. The first to be referred to is the war with the Samnites.

Conquest of Italy.

32. The Samnites, a warlike people inhabiting central Italy, having made war upon the Campa'nians, the latter called in the aid of the Romans (343 B.C.), who entering Campania defeated the Samnites with immense slaughter, and compelled them to make peace, after the war had lasted about two years. A war with the Latin cities followed, in which the Romans were also victorious, and Latium was annexed to the Roman territory (339 B.C.). In the second war with the Samnites, the Romans sustained a terrible defeat in a narrow valley called the Cau'dine Forks, and were compelled by the Samnite general to pass under the yoke* in acknowledgment of their subjugation (321 B.C.). The war was, however, continued until 305 B.C., when the Samnites, having been repeatedly defeated, were compelled to acknowledge the supremacy of Rome. Seven years afterward, they renewed the war, being aided by the Umbrians, Etruscans, and Gauls; but the allied army suffered a great defeat near Sen-ti'num, a town in Um'bria (295 B.C.). This famous victory gave the Romans the dominion of nearly all Italy.† Close upon this event, followed a war with the Etrurians and Gauls, whose combined forces were also vanquished with great slaughter.

First Samnite war.

Latin war.

Other Samnite wars.

War with the Gauls.

33. The inhabitants of the Greek colony of Ta-ren'tum [see map, page 81] having given offense to the Romans, the latter declared war upon them, upon which the Tarentines solicited the aid of Pyrrhus, king of E-pi'rus, the greatest general of his age. Complying with this request, he landed in Italy and gained a great

War with Pyrrhus.

* The yoke was formed by setting two spears upright, and placing another across the top of them.

† "The third Samnite war is the contest of confederated Italy against the terrible enemy whose greatness was now seen to threaten every power in the peninsula. Its turning point, which well deserves its place among the ten or twelve 'Decisive Battles of the World,' was the battle of Sentinum."—*Rawlinson.*

victory over the Romans, commanded by the Consul Læ-vi′-nus (280 B.C.). But it was a dear-bought triumph, for he lost many of his best troops and some of his ablest officers, and was probably indebted for it more to the confusion occasioned by the elephants which his army contained, and to which the Romans were not accustomed, than to the superior valor or skill of his soldiers. When, on visiting the battle-field the next day, he gazed on the Roman dead, all of whom appeared to have fallen in their ranks, and with their faces turned toward the enemy, he exclaimed: "If I had such soldiers as these, how easily could I conquer the world!"

34. Many of the Italian nations now joined Pyrrhus, and he advanced to a point within eighteen miles from Rome, to which he sent an emissary, offering peace; but the Roman senate refused to treat for peace until he should withdraw his forces from Italy. Another battle was fought the next year, in which the Romans were again defeated, but with great loss to Pyrrhus. Leaving Italy, he then proceeded to Sicily with the design of expelling the Carthaginians from that island, but in this he was not successful; and after an absence of two years he returned to Tarentum. At Ben-e-ven′-tum, a town in Samnium, about 28 miles from Cap′u-a, he was met by the Romans under the Consul Cu′ri-us Den-ta′tus, and suffered a most disastrous defeat (275 B.C.), after which he retired from Italy, with the almost total loss of his army.*

Defeat of Pyrrhus.

35. After the departure of Pyrrhus, the Tarentines applied for aid to the Carthaginians, who sent a fleet for their relief; but the Romans obtained possession of Tarentum. The Samnites, Luca′nians, and other tribes soon afterward submitted, thus leaving Rome *mistress of all Italy* (264 B.C.). Over this extensive domain she organized a most effective government.

* On his return to Greece, he was proclaimed king of Macedonia. Making war upon the Spartans, he nearly took their city; but, in an attack upon Argos, he was killed by a tile thrown by a woman from the roof of a house.

Some portions, which were called *præfectures*—that is, districts governed by præfects, she ruled by means of magistrates sent from herself. From others, the *municipal towns*, she only exacted military service, leaving to them the control of their own local affairs; while in very many she planted *colonies* of Roman citizens, whom she supplied with lands from the conquered territory, and placed over the subjugated inhabitants. Her rule was, however, mild and generally just, and was but little disturbed by commotion or revolt.

36. In connection with the colonial system of Rome at this time, the military roads were an important auxiliary.

THE VIA APPIA.
(Passing through the grotto of Posilipo near Naples.)

Military roads.

After the conquest of Campania, Appius Claudius (Cæcus) constructed a paved road to Capua, called after him the Appian Way (312 B.C.). Other roads were afterward constructed, which intersected every part of Italy, and served to bind all the outposts to Rome as the great center of the whole.

Aqueducts.

The wonderful aqueducts, stretching over hills and valleys, or forming subterranean channels, were commenced about this time. The remains of these structures, so extensive and durable, now present one of the most imposing spectacles that the eye of the traveler rests upon among the wonders of the "Eternal City" and its surroundings.

III. PERIOD OF FOREIGN CONQUESTS (264–133 B.C.).

37. The period to which we have now arrived, in the history of Rome, is especially marked by the splendor of her military career, and the rapidity and extent of her foreign conquests. Owing to the great increase of her wealth from

the conquered states in Italy, and the large and numerous colonies which she was continually sending forth, and having now an established constitution and system of laws, she was relieved from those internal troubles by which the development of her power as a nation was checked. Hence, at this period, the external relations of Rome became the all-engrossing theme; for the brazen gates of the temple of Janus had never been closed but once during this long series of years (in 235 B.C.).

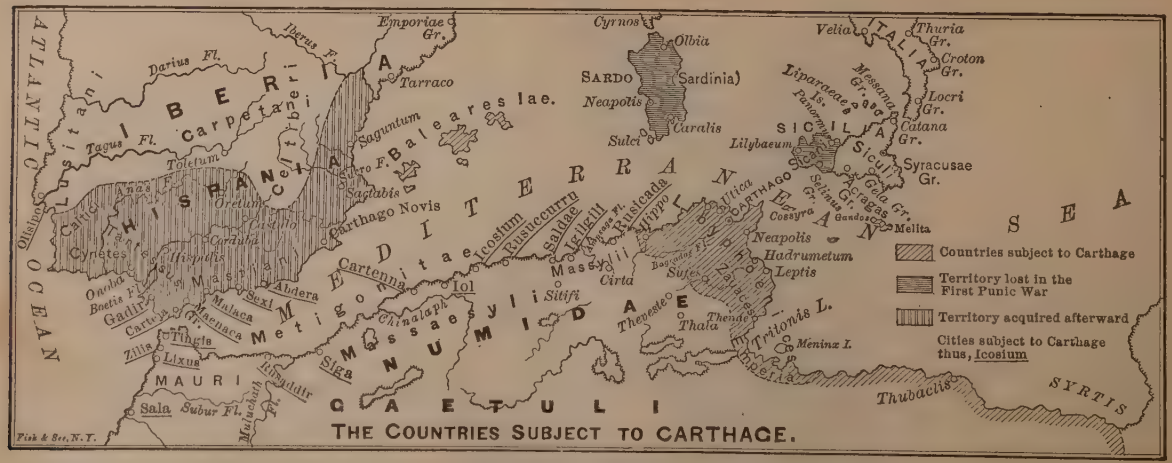
38. Across the Mediterranean, on the African shore, was the great rival republic, Carthage (see map, p. 199); and it was with her that Rome was now to measure her strength in three tremendous contests, known in history as the Punic Wars. Carthage was of Phœnician origin, having been settled by the Tyrians about six centuries before this period. She had, at this time, become one of the greatest maritime powers in the world. Her ships covered the Mediterranean, distributing the products of the East to the various ports on its shores. Three hundred cities in Africa paid her tribute; and she had made extensive conquests in Spain, Sardinia, and Sicily.

Punic wars.

Carthage.

39. Syracuse, however, in Sicily, still retained its independence, after repeated wars with the Carthaginians. This city was a colony of the Corinthians, established in the eighth century B.C.; and, in the fifth century, became the most populous and powerful state in the island, under a virtuous and patriotic sovereign, named Ge'lon. During its struggle with Athens, in which Nicias was so disastrously defeated, it was under a free government, but subsequently lost its liberties (405 B.C.), being ruled for 38 years by the famous Di-o-nys'i-us, who carried on a successful war with the Carthaginians. Ti-mo'le-on, a Corinthian of great virtue and talents, restored it to freedom (344 B.C.); but under A-gath'o-clēs, the despotism was again established (317 B.C.). At the time to which we have arrived,

History of Syracuse.



THE COUNTRIES SUBJECT TO CARTHAGE.

Geographical Study.

Name the countries and islands subject to Carthage. [*Notice the shading according to direction on the map.*] What was the situation of Iberia? Hispania (Spain)? Sardo (Sardinia)? What part of Sicilia (Sicily) belonged to the Carthaginians)? Where was the country of the Numidæ (Numidians)? Of the Massæsyli? Of the Massylii? Of the Libyphœni (Liby-Phœnicians? Of the Lusitani (Lusitanians)? Of the Carpetani? Of the Mauri (Moors)? Of the Gætuli (Gætulians)? What was the situation of Syracusæ (Syracuse)? Carthago (Carthage)? Of the Beleares Insulæ (Balearic Islands)? Of Carthago Nova (New Carthage)? Of Saguntum? Tarraco? Utica? Of the island of Melita (Malta)? Of the Tagus Fluvius (river)? Iberus Fl.? Durius Fl. (Douro River)? What Carthaginian towns were situated on the northern coast of Africa? On the eastern coast of Hispania (Spain)? On the southern coast? In the interior? Where was Olisip'po (Lisbon)? What territory was lost by the Carthaginians during the First Punic War? What territory was acquired afterward? [See *shading.*]

it was under the rule of a monarch named Hi'e-ro, during whose reign flourished the famous mathematician Archimedes (*ar-ke-me'deez*).

FIRST PUNIC WAR.

40. The first Punic war commenced in 264 B.C., and lasted 23 years. It was brought on in the following manner. Agathocles, who waged long wars with Carthage, had hired a body of troops from Campania; and these, after the death of that despot, seized Messana and slaughtered the inhabitants, after which they assumed the name of Mam'er-tines, sons of Mars, or warlike

The Mamertines.

War-ship of Hiero.

men. These Hiero, king of Syracuse, marched against and defeated. Whereupon they invoked the aid of the Romans; and, notwithstanding Hiero had but a few years before been their friendly ally, and had given them valuable aid, the Romans decreed that assistance should be sent to the Mamertines. But in the mean time, Hiero had formed an alliance with Carthage; and thus, through a set of mercenary murderers and robbers, these two great republics were plunged

into a series of wars which lasted more than a hundred years. The real cause of the war was, however, the rivalship of these states.

41. The Romans, having gained some important victories, were soon joined by many of the cities of Sicily, including Syracuse, for Hiero soon deserted the Carthaginians, and became an ally of Rome. They then took Ag-ri-gen'tum, defeating an immense army which the Carthaginians had sent to its assistance (262 B.C.). Seeing then the necessity of coping with their enemy on the sea, they built a fleet, and, under the Consul Du-il'li-us, gained a decisive naval victory. Thus encouraged, they sent an armament under Reg'u-lus to attack Carthage itself; but this expedition, although at first successful, was defeated with great loss through the assistance of Xan-thip'pus, a Spartan general, who had recently entered the service of Carthage. He advised the Carthaginians to select the level, open country for their battle-field, where their elephants and cavalry could be fully brought into action. The greater part of the Romans were slain or made prisoners, Regulus himself being among the latter (255 B.C.).

Success of the Romans.

Regulus.

42. But the Romans were not to be discouraged by this great disaster, and they soon gained several important victories, among which the defeat of Ha-mil'car in Sicily by the Consul Me-tel'lus (251 B.C.) was the most serious to the Carthaginians, and induced them to make overtures for peace. They, accordingly, as is related, took Regulus from prison and sent him to Rome, exacting from him a promise that, unless he should obtain for them favorable terms of peace, he would return to Carthage (250 B.C.). But Regulus listened to the dictates of patriotism, instead of consulting his own personal safety, and advised his countrymen to continue the war, assuring them that Carthage was nearly exhausted. In spite of the entreaties of his family and

Hamilcar's defeat.

Fate of Regulus.

friends, he kept his word, and returned to Carthage, where, it is said, he was put to death with the most dreadful tortures. After the war had continued some years longer, the Carthaginians were compelled again to sue for peace, which was granted on condition that they should evacuate Sicily, acknowledging the independence of Syracuse, restore the Roman prisoners, and pay all the expenses of the war (241 B.C.). Sicily, with the exception of Syracuse, then became a Roman province.

Close of the war.

43. One important result of this war was to make Rome a great naval power; for, though at the beginning the Romans had no maritime experience, in the course of it they became fully a match for the Carthaginians in this kind of warfare. Carthage was still further weakened by the revolt of her mercenary army and African allies. But she was finally rescued from this trouble by the energy and genius of Hamilcar, her great general. Rome, however, took advantage of the revolt to seize upon Sardinia, which she formed into a Roman province. In the organization of Sicily and Sardinia commenced the provincial system, each province paying taxes to the Roman people. Rome also showed her maritime skill and power in subduing the Il-lyr'i-an pirates, then the terror of the surrounding seas. She also defeated the Gauls in northern Italy, and made a complete conquest of the country between the Apennines and the Alps, afterward called Cisalpine Gaul.

Results of the war.

Provincial system.

Further successes.

44. In the mean time, the Carthaginians, driven out of Sicily and Sardinia, obtained full compensation for their loss by their increase of power in southern Spain, under the management of their great leader, Hamilcar. They occupied the rich towns, and reduced and trained to arms the warlike Celts and Iberians. They, moreover, discovered and commenced to work the rich silver mines, near which they founded a city called New

Carthaginians in Spain.

Carthage, designed to be the capital of this new empire. Rome, ever watchful and jealous, made an alliance with Sa-gun'tum, and extorted a promise from the Carthaginians that they would not pass the Ebro.

45. But Han'ni-bal, the son of Hamilcar, had when a youth been made by his father to swear upon the altar eternal enmity to the Romans; and, as soon as he assumed the command (220 B.C.), he determined to carry his hostile plans into execution by invading Italy. He first marched his forces to the coast, and attacked Saguntum, which, in spite of the remonstrances of the Roman senate, he captured, after a siege of eight months (219 B.C.). This was the commencement of the *Second Punic War.**

Hannibal.

SECOND PUNIC WAR.

46. Hannibal, having passed the winter at New Carthage, in the spring crossed the Pyrenees, with the intention of invading Italy; for he anticipated that the war-like tribes of the newly conquered territory of Cisalpine Gaul would declare in his favor, and expected that the Italian states would desert the Roman confederacy. With wonderful daring and dispatch he crossed the Alps, and at the river Ti-ci'nus met and defeated the Romans under their consul Scip'i-o (218 B.C.). A few days afterward, he inflicted a severe defeat upon the other consul, Sem-pro'ni-us, near the river Tre'bi-a, a short distance from the scene of the first conflict. Another great battle was fought the next year, near the lake Tras-i-mē'nus, where the Romans were again defeated,

Invasion of Italy.

Defeat of the Romans.

* After the fall of Saguntum, the Roman senate sent an embassy to Carthage to demand satisfaction for this violence done to the allies of Rome; and, in presenting the subject, the chief of the embassy, gathering up the folds of his toga, exclaimed: "Here I carry peace and war. Say, ye men of Carthage, which shall it be?" "Give us what you will," was the reply. "Then give we war," said the embassador, spreading out his toga. "We accept it, and will maintain it with the spirit in which it is accepted," rejoined the Carthaginians. Thus, according to Livy, was this dreadful war declared.

their army being almost destroyed (217 B.C.). So alarmed did the Romans become, in consequence, that they immediately appointed a dictator, Fa'bi-us Max'i-mus being selected for the office. But Hannibal did not march to Rome, as was expected, because he waited for the Italians to join his standard; but their fidelity to Rome remained unshaken, and not a town opened its gates to the invader.

47. The cautious Fabius, unwilling to risk another engagement with Hannibal's army, now flushed with victory, adopted the tactics of harassing the invaders as much as possible, hovering around them, like "a cloud on the mountains," thus wearing out their resources by delay. The Romans were thus enabled to recover somewhat from their disasters; but the next year (216 B.C.), Hannibal, having advanced into southern Italy, was opposed by a large army under the consuls Æ-mil'i-us and Var'ro; and at Can'næ a terrific battle took place, which for the fourth time resulted in a complete victory for the Carthaginians (216 B.C.). It is said that more than 50,000 Romans fell on the field, and that Hannibal sent to Carthage three bushels of gold rings, taken from the fingers of the senators and knights who were found among the slain. Several of the tribes in the south of Italy revolted from the Romans; but the Greek cities and nearly all the Italian subjects remained faithful. Hannibal, instead of marching on the city, which it is thought he might have captured, went into winter quarters at Capua, and waited for reinforcements.

Fabius.

Battle of Cannæ.

48. In the mean time, the Romans had sent Publius Corne'lius Scipio into Spain to make an attack upon the Carthaginians there, in order that no additional forces might be sent to Hannibal. In a few years Scipio and his brother succeeded in destroying the Carthaginian power in that country, and reduced Spain to a Roman province (216–205 B.C.). Hannibal gained no decisive victory after that at Cannæ. His army, reduced in numbers,

Scipio in Spain.

and impaired in strength and discipline by the pleasures and vices of Capua, was scarcely adequate to protect his Italian allies against the Romans, now under the command of Fabius and Mar-cel'lus, the former of whom, from his cautious policy, was called the Shield of Rome, and the latter, on account of his vigor and address, the Sword of Rome. Marcellus did important service in Sicily.

Fabius and Marcellus.

49. Hiero, king of Syracuse, having died, the people of that city established a popular government, and declared against the interests of Rome. Marcellus therefore proceeded against the place, which he took after a siege of two years (212 B.C.). This siege is memorable for the part taken in the defense of the city by Archimedes, who exhausted his science and skill in the invention of machines to assail the besiegers. In the general massacre that followed the entrance of the Romans, the aged philosopher was slain;* the city was pillaged, and many of its magnificent works of art were carried to Rome.

Taking of Syracuse.

* Archimedes was in his study, absorbed in his scientific researches, when the Romans entered; nor did he perceive that the city was taken till a soldier entered his room, and commanded him to follow him into the presence of Marcellus. Archimedes requested him to wait till he had finished his problem, upon which the soldier drew his sword and killed him. Marcellus, much grieved, ordered his body to be honorably buried, and a tomb erected to his memory. His genius for mathematics and his devotion to his favorite study were very remarkable. He was often so engaged in this study that he neglected his meat and drink. The incident of the crown is very interesting. It seems that a jeweler had made a crown for Hiero; but the king, suspecting that it had been fraudulently alloyed with silver, set Archimedes

50. Hannibal, despairing of succor from Carthage, now eagerly awaited the arrival of a force under his brother Has'dru-bal from Spain, which had been expected for some time. At length Hasdrubal succeeded in crossing the Alps, and was proceeding on his route to join Hannibal in Umbria, when he was intercepted by a Roman army, at the Metaurus River; and was defeated and slain (207 B.C.). Hannibal received notice of this disaster by the sight of his brother's gory head, which the consuls caused to be thrown into his camp. At the sight of this dreadful omen, Hannibal exclaimed: "I foresee the doom of Carthage!" The Romans, under the influence of Scipio, the conqueror of Spain, resolved now to "carry the war into Africa," and Scipio was appointed to the command. Meanwhile, Hannibal withdrew to the wild and mountainous districts of Bruttium (*bru'she-um*), still nursing the hope that he might receive reinforcements from Carthage.

Defeat of Hasdrubal.

51. Scipio landed in Africa in 204 B.C. Having defeated the Numid'ians in a great battle, and vanquished the Carthaginians with immense slaughter, at U'ti-ca, Scipio marched almost to the gates of Carthage; when the Carthaginian senate, driven to despair, recalled Hannibal to the defense of his own country. The call was at once obeyed, and landing in Africa, Hannibal drew up his forces on the plain of Za'ma, a town in Numidia.* Seeing that his army was far inferior to that of the Romans, he obtained an interview with Scipio, and proposed a treaty of

Scipio in Africa.

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to examine into the affair. Archimedes thought upon the subject a long time in vain. But one day in the bath, perceiving that his body displaced a certain quantity of water, it occurred to him that there was a definite relation between the quantity of water displaced and the weight of the body, and thus the principle of *specific gravity* flashed across his mind. The problem was solved; and, transported with joy, he ran out into the street, crying out *Eureka! Eureka!* "I have found it! I have found it!"

* Zama, sometimes called Zama Regia, lay some distance to the south-west of Carthage, and north-west of Hadrumetum. It was a place of considerable size and strongly fortified. [See map, page 210.]

peace; but Scipio, true to Roman policy, declined the proposal. The battle therefore took place, and Hannibal was defeated with great loss (202 B.C.).

52. The battle of Zama ended the second Punic war; for although the Carthaginians were not utterly exhausted, yet, by the prudent counsel of Hannibal, who saw that it would be useless to protract the struggle, they consented to accept the terms of peace dictated by Scipio, and approved by the Roman Senate. These were very severe: Carthage was to evacuate Spain, to give up all her prisoners, surrender her fleets, make annual payment of 200 talents for fifty years, in order to defray the expenses of the war, and agree to undertake no future war without the consent of Rome. The treaty having been concluded, Scipio returned home, and was honored with a more splendid triumph than any Roman general had previously received. He was called thereafter Scipio Af-ri-ca'nus.

Close of the war.

53. Hannibal, for a time, was treated with great respect by the Carthaginians, and being placed at the head of the government, endeavored to restore the nation to its former prosperity and splendor. But the intrigues of the ancient nobility prevailed against him, and he was compelled to flee in order to save his life (196 B.C.). Taking refuge in Syria, at the court of Antiochus (*an-ti'o-kus*) the Great, he assisted that monarch in a war against the Romans; but the latter prevailing, demanded that Hannibal should be given up to them; whereupon he fled to Bithynia, and then, being still pursued by the Roman emissaries, he was at last obliged to put an end to his life to avoid falling into their hands (183 B.C.).*

Fate of Hannibal.

* "After the loss of his last hope by the destruction of the Syrian host at Magnesia, he wandered from land to land till he found a resting-place at the court of Prusias of Bithynia. The Senate could not breathe while their great enemy lived; and Flamininus was sent to demand from Prusias the person of his illustrious guest. The king dared not say nay, and gave Hannibal to understand that he must be surrendered to Flamininus; but the great Carthaginian, to avoid falling into the hands of

Conquest of Macedonia and Greece.

54. At the close of the Second Punic War, the Romans commenced an attack on Macedonia; for Philip, the king of that country, had not only given aid to the Carthaginians, but was engaged at this time in schemes to conquer Egypt, Pergamus, and Rhodes, which Rome chose to take under her protection, claiming them as her allies. Hence, she entered upon what is called the Macedonian War. The Roman general, Flam-i-ni'nus, on taking the command, united all Greece against Philip, by demanding a declaration of Grecian independence; and the next year he totally defeated Philip in the great battle of Cyn-os-ceph'a-læ (197 B.C.). This decisive victory made Rome the arbitress of the world.

Macedonian war.

55. The war against Antiochus, of Syria, soon followed (192 B.C.); for this great monarch dared to undertake the conquest of certain countries—Asia Minor, Thrace, etc.—without the consent of the Roman senate. Moreover, he afforded an asylum to Hannibal, sent a haughty defiance to the Romans, and, on the invitation of the Ætolians, landed in Greece. But his Greek allies were routed at Thermopylæ (191 B.C.), his fleet was scattered; and he himself, the next year, suffered an overwhelming defeat at Magnesia, in Asia Minor, from the Roman army, really directed by the great Scipio, though his brother Lucius had the command. The latter was afterward styled *Asiaticus*, in honor of this great victory. These two illustrious men subsequently excited the envy of certain persons at Rome, and were accused of embezzling some of the treasures

War against Antiochus.

his implacable foes, swallowed a dose of poison, which, according to the common story, he carried with him constantly, in the hollow of a ring. He was sixty-three years of age. Life had long ceased to be valuable to him, because opposition to Rome had become hopeless. He died, as he had lived, faithful to the service of that avenging deity to whom he had been bound in his boyhood by his father, Hamilcar."—*Liddell's History of Rome.*

captured in Syria. To this base and ungrateful accusation, Publius Scipio, the conqueror of Hannibal, disdained to plead; but quitting Rome in disgust, took up his abode in Campania, where he died a few years afterward (183 B.C.).*

Exile of Scipio.

56. After the death of Philip, king of Macedonia, Perseus (*per'suse*), his successor, a young and brave prince, made an effort to free Macedonia and Greece from the Roman yoke; but, after a war of three years, he was utterly subdued at the battle of Pyd'na (168 B.C.). He was carried captive to Rome, where he and his children graced the triumph of Æmil'ius Paulus, his conqueror. Thus was Macedonia added to the Roman dominions, 144 years after the death of Alexander. It has been observed that the victory of Pydna really established the dominion of Rome over the whole civilized world; for this was the last battle in which the forces of a civilized state contended on anything like equal terms with those of Rome. A few years afterward the conquest of Greece was completed by the taking of Corinth, which was burnt to the ground (146 B.C.).

Battle of Pydna.

Taking of Corinth.

THIRD PUNIC WAR.

57. In the mean time the Third Punic War broke out, caused by the inveterate hatred of the Romans toward the Carthaginians; for the latter had been so thoroughly subdued and humbled that no further danger could be apprehended on their account. There was, however, a strong party at Rome bent on their complete

Cause.

* No more striking instance of the proverbial ingratitude of republics can be found. Scipio directed that his remains should not be conveyed to Rome; but the day of his death was a day of general sorrow in the city, and many who refused to do justice to this great man while he lived shed tears when he passed away. A monument was afterward erected at the place of his death. Scipio had ordered to be inscribed on his tomb: "Ungrateful country, you do not possess even my bones!" Lucius (Asiaticus) was also persecuted for a time; but the reaction set in before his death, and due honor was paid him for his eminent services.

destruction, at the head of which was Porcius Cato, the Censor, who for years was accustomed to end every speech which he made with the words, *Delen'da est Cartha'go*, Carthage must be destroyed.

Cato.

58. A pretext for commencing hostilities was found in the efforts made by Carthage to repel the aggressions of Mas-inis'sa, king of Numidia, whom the Romans claimed as their ally. It was in vain that the doomed people endeavored to appease the hostility of their enemies. They complied with every demand, banishing all who had given offense to the Romans, and even

Defense of Carthage.

surrendering their arms and military stores. But when finally told that they must leave Carthage, and permit it to be destroyed, they took courage from despair, shut the gates of the city, and put to death every Roman within its walls. The most vigorous exertions were then made to supply the weapons which the treachery of Rome had wrested from them. Men of every rank toiled day and night in the forges, and the women even cut off their hair to furnish bow-strings for the archers.

59. For three years, under their general, Hasdrubal, did they keep the Romans at bay; but at length were obliged to yield to the skill and perseverance of Scipio, afterward called Africanus the Younger, under whose command the Romans scaled the walls of the city, and cut their way to the citadel. After six days of continuous slaughter, the miserable inhabitants were subdued; and the city having been set on fire, very many perished in the flames. By a subsequent order of the Roman Senate, every house that was left standing was thrown down, and the city completely destroyed, and a curse pronounced against any one who should attempt to rebuild it (146 B.C.). Thus perished this magnificent city of 700,000 people, after it had existed seven centuries. The Carthaginian territory was then formed into a province under the name of Africa, and the seat of government fixed at Utica.*

Taking of Carthage.

60. Although the Carthaginians had been expelled from Spain, the inhabitants were not subdued; and they valiantly defended their liberties for a long series of years against the Romans. Among the most courageous and warlike tribes were the Cel-ti-be'ri-ans and Lu-si-ta'-nians.† The latter found, in their noble and patriotic chief Vir-i-a'tus, a leader worthy of their bravery, and able to cope with the best generals of Rome. During six years he defied every effort for his defeat and capture; and the Lusitanians were not subdued until the Romans by treachery procured his assassination; to such a depth of dishonor had the Roman government sunk at that time (139 B.C.).

War in Spain.

* The destruction of this great city was one of the most ruthless acts recorded in history, like the destruction of Veii, in 393 B.C.; of Corinth, which perished the same year with Carthage; and Jerusalem, in 70 A.D. Under the Emperor Augustus, Carthage was rebuilt, and became, in the second century of the Christian era, one of the finest cities of the Roman Empire. It was again destroyed by the Arabs in the seventh century (698 A.D.), and now only a few ruins remain to mark its site.

† *Lusitania* corresponded very nearly with modern Portugal; *Celtiberia*, with Aragon, in the north-eastern part of Spain.

THE SIEGE OF NUMANTIA.

61. The Numantine war continued several years longer in the vicinity of Numantia, a city in the northern part of Spain; and it was not until Scipio Æmilianus * took the command that it was brought to a successful conclusion. Numantia suffered, for fifteen months, one of the most dreadful sieges recorded in history, the people, in the extremity of famine, devouring the bodies of the dead. At last they were compelled to surrender; but some set fire to their houses, killed their wives and children, and perished in the flames. Only a miserable remnant of the inhabitants survived; and of these Scipio selected fifty to grace his triumphal procession; the rest he sold into slavery, and ordered the city to be entirely destroyed (133 B.C.).

62. These events closed the epoch which we have called the *period of foreign conquest;* for though Rome continued to carry on wars and to annex new territories, it was during that period that she succeeded in making herself the sole great power in the then civilized world. At the beginning of that epoch, her dominions were confined to Italy; but at its close her sway stretched over the whole of southern Europe, from the Atlantic to the Euxine, including all the great islands near its shores, while her power was felt in Egypt and the kingdoms east of the Mediterranean. Her rapidly acquired provinces had led to an additional feature in her polity—the provincial or proconsular system, each province being governed by a magistrate of great power and dignity, both civil and military, either a proconsul, a prætor, or a proprætor, according to its importance or extent.

Review of the period.

63. The effect of this rapid tide of conquest was to pour a flood of wealth into the city, leading to many great public improvements. New buildings were erected, including two

* This was Scipio Africanus the Younger. The title of Numantinus was given to him after the war, making his full name Publius Cornelius Scipio Æmilianus Africanus Numantinus.

new aqueducts; the streets were paved; the city was thoroughly drained by capacious sewers; and additional military roads were constructed in different parts of Italy. It was about this time that the consul P. Scipio Na-si'ca caused a *clep'sy-dra,** or water-clock, to be set up for public use. After the conquest of Greece, the city was filled with Greek scholars, writers, teachers, and musicians, many of whom were slaves; and the study of Greek literature came into vogue with Greek manners, customs, and fashions. Latin literature, also, made a commencement at this epoch, during which flourished the dramatists Nævius, Ennius, Plautus, and Terence. Some of their writings are still extant.

Effects of the conquests.

64. With wealth came luxury and a total departure from the simple manners which had characterized the Romans of the early days. A large part of the people became licentious and effeminate; and the love of pleasure and display, instead of patriotism and virtue, became the ruling motive. Corruption prevailed among the public officers and magistrates; and, to crown all, slavery assumed enormous proportions. It is said that of the population of Italy at this time, about twelve millions—more than two thirds—were slaves.† Such was the state of things that led to the interminable dissensions and terrible civil wars which characterize the next period of this history.

Change in manners.

* The clepsydra, in its simplest form, consisted of a transparent vase, filled with water, which was permitted to escape by a very small orifice, its height as shown by a graduated scale indicating the hour. This instrument was invented, or greatly improved, by Ctesibius of Alexandria, about 235 B.C.

† "A few examples will show the prodigious number of slaves that must have been thrown into the market after the Second Punic War. To punish the Bruttians for the fidelity with which they adhered to the cause of Hannibal, the whole nation were made slaves; 150,000 Epirotes were sold by Æmilius Paulus; 50,000 captives were sent home from Carthage. These numbers are accidentally preserved; and if, according to this scale, we calculate the hosts of unhappy men sold in slavery during the Syrian, Macedonian, Illyrian, Grecian, and Spanish wars, we shall be prepared to hear that slaves fit only for unskilled labor were plentiful and cheap."—*Liddell's History of Rome.*

IV. Period of Internal Dissensions and Civil War (133–29 B.C.).

65. The Gracchi. The great conquests which had been made served rather to enrich the nobles than to benefit the middle and poorer classes of the citizens; and, besides, had corrupted the government by giving undue power to the Senate. The agrarian laws which in earlier times had been passed to protect the people against the greed of the aristocracy, were generally unobserved; so that the land throughout Italy was in the possession of a few noble families; while the swarms of slaves left no occupation to the citizens except that of war. At this time a champion of the people arose, in the person of a young noble named Ti-be'ri-us Grac'chus, who being elected tribune, and noticing with grief and indignation the oppressions of the rich and the sufferings of the poor, determined to make an effort to redress these wrongs by reviving the Licinian laws [see page 193] (133 B.C.).*

Revival of the Licinian laws.

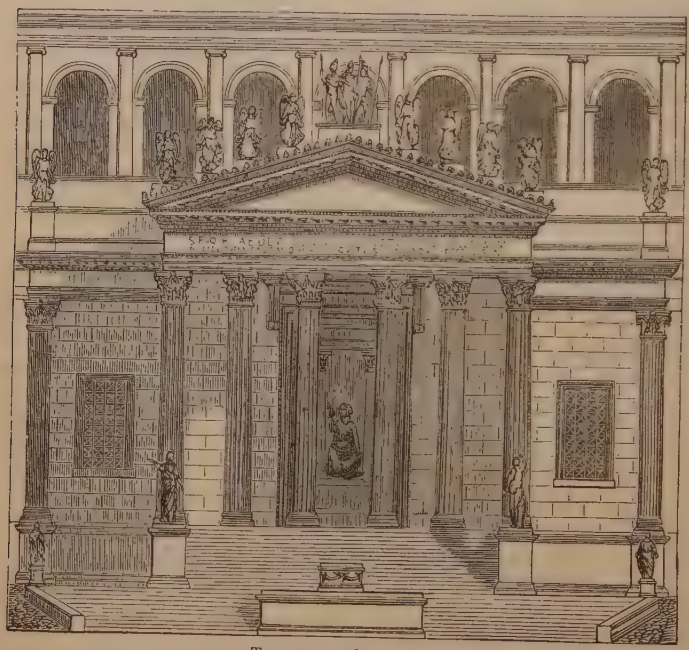
66. Following the provisions of these laws, Gracchus proposed that the persons who held public lands to which they had no right should vacate them, on receiving payment for the buildings which they had erected upon them, and that the lands should then be divided according to law. He also proposed that the treasures left to

Measures proposed by Gracchus.

* The speeches of Gracchus to the people were very effective, for he was a great orator. On one occasion he said: "The wild beasts in your land have their dens, but the soldiers of Italy have only water and air. Without houses or property, they, with their wives and children, are vagabonds. Your commanders deceive you when they bid you fight for your hearths and your gods: you have no hearths; you have no household gods. It is for the insolence and luxury of others that you shed your blood. You are called the lords of the world, and you do not possess a square foot of soil."

Tiberius and Caius Gracchus were the sons of that celebrated matron Cornelia who, though of illustrious family and possessing extensive accomplishments, was only proud of her distinction as the "Mother of the Gracchi." She it was who pointed to her sons, on a certain occasion, and remarked, "These are *my* jewels!"

Rome by Attalus, king of Pergamus, should be laid out in the purchase of farming implements and cattle for the poor occupants of these lands. These propositions raised a great storm of indignation among the senators and other members of the aristocracy; and, while an election for tribunes was going on, in order to prevent the re-election of Gracchus



Temple of Concord.

they rushed into the assembly, under the lead of Scipio Nasica; and in the tumult Gracchus was slain. Three hundred of his friends perished with him, and their bodies were thrown into the Tiber. This was the first blood shed in civil strife at Rome since the time of the kings (133 B.C.).

67. The agrarian law, however, stood, and was partly carried into execution. This led to other troubles; and, ten

years afterward, Cai'us Gracchus, the brother of Tiberius, especially famed for his oratory, made another attempt to vindicate the rights of the lower orders against the encroachments of the aristocracy and the senate. He proposed that the portion of grain which accrued to the state from the provinces should be distributed among the people at a low rate, and brought forward several other measures in the popular interest. But he, too, fell a victim to the violence of his opponents; for, civil war having been declared by the senate, Gracchus and 3000 of his adherents were slain, by the orders of the consul (121 B.C.). After this massacre, there was a large confiscation of property, by means of which a temple was erected to Concord. [See page 216.] The Gracchi were branded by the aristocracy as seditious demagogues, but the people honored their memory.*

Caius Gracchus.

68. Jugurthine War. The shocking corruption of the aristocratic order, including the senate, was shown in the war against Ju-gur'tha, who, having murdered his two cousins, sons of Mi-cip'sa, a faithful ally of Rome, had usurped the throne of Numidia. These crimes he had been enabled to commit, after repeated complaints and entreaties made by the unfortunate princes, by bribing the members of the Roman senate; and he openly boasted of the power of his gold. At last, when the people would endure his outrageous wickedness no longer, war was declared against him (111 B.C.).; but even then he succeeded in bribing the generals sent against him, and thus prevented defeat.

Jugurtha.

* "The law of Gracchus cut the patricians with a double edge. Their fortunes consisted in land and slaves; it questioned their titles to the public territories, and it tended to force emancipation by making their slaves a burden. A real crisis had come, such as hardly occurs to a nation in the progress of many centuries. Men are in the habit of proscribing Julius Cæsar as the destroyer of the Commonwealth. The civil wars, the revolutions of Cæsar, the miserable vicissitudes of the Roman emperors, the avarice of the nobles and the rabble, the crimes of the forum and the palace, all have their germ in the ill success of the reform of Gracchus."—*Bancroft.*

69. After the corrupt conduct of these generals had been discovered, the management of the war was intrusted to Me-tel'-lus, a man of great energy and military skill. Jugurtha was soon defeated, and compelled to flee for protection to the neighboring kingdom, Mau-ri-ta'ni-a. At this point, one of the greatest characters in Roman history steps upon the stage—the famous Caius Ma'ri-us,* who had thus far acted as the lieutenant of Metellus in this war. Now, notwithstanding his illiteracy and mean birth, he was suddenly raised by the people to the consulship, and placed in command of the army against Jugurtha. He soon brought the war to a close, having defeated and captured the wily and cruel Numidian (106 B.C.), whom he brought a captive to Rome. After being led, with his children, in triumph by Marius through the streets, Jugurtha was thrust into a dungeon, in the Mam'er-tine prison, and left to die of cold and hunger (104 B.C.).†

Defeat of Jugurtha.

Marius.

70. Invasion of the Cimbrians and Teutons. In the mean time, hordes of barbarians, from Germany, called the Cim'bri-ans and Teutons, invaded Gaul, and threatened Italy. After four Roman armies had been successively defeated by them, the command was given to Marius, who attacked the Teutons near the Rhone River, and gained so decided a victory over them, that they were almost annihilated (102 B.C.). The next year, having been appointed

Defeat of the Cimbrians.

* Caius Marius, the son of a poor day-laborer, was born near Arpinum, among the Latin hills, about 157 B.C. He served at the siege of Numantia under Scipio, who greatly admired his military talents. Indeed, on one occasion, being asked where the Romans would be able to find a general to take his place when he was gone, he replied, placing his hand upon the shoulder of Marius, "Here, perhaps."

† Marius set out for Italy, and, with his legions and their captives, entered Rome in triumph—a spectacle of which Jugurtha, in chains, and his unfortunate children, were the principal figures. When the procession was over, the captive king was led to a dungeon, under orders for his immediate execution. As he was about to be stripped of his ornaments and robes, the executioner, in haste to pluck the pendants from his ears, tore away the flesh, and thrust him naked into a dungeon below ground. He descended into this place with a smile, saying, 'What a cold bath is here!' He pined about six days, and expired."—*Ferguson's Roman Republic.*

consul for the fifth time, he marched against the Cimbrians, whom he also defeated with immense slaughter, in Cis-al'pine Gaul. By these two great victories, the tide of barbarian inundation was turned back for centuries, and Marius was deservedly hailed as the *Savior of his Country.**

71. A dreadful war broke out soon afterward (90 B.C.) between Rome and the Italian states, called the *Social War.* This was caused by the demand of the states for the rights of citizenship, which the senate refused. After nearly two years of war, and the destruction of about 300,000 Italians, the franchise was granted to all such as consented to lay down their arms; and tranquillity was restored.

Social war.

72. Mithridatic War. Among the eastern monarchs of this time, Mith-ri-da'tes, king of Pontus, the sixth of that name, had risen to great power by his wonderful genius and force of character. His extraordinary physical size, strength, and accomplishments were matched by his mental endowments and culture; for he was versed in all the learning of the East as well as of the Greeks; and, it is said, could converse in all the different languages spoken in his extensive dominions.† Already he had made many conquests in Asia Minor, which had in some degree brought him in collision with the Romans, when he conceived the idea of extending his empire toward the west, and announced himself as the liberator of the Hellenic people from the yoke of Rome.

Mithridates.

* "The human avalanche which for thirteen years had alarmed the nations from the Danube to the Ebro, from the Seine to the Po, rested beneath the sod, or toiled under the yoke of slavery. The forlorn hope of the German migration had performed its duty; the homeless people of the Cimbri and their comrades were no more."—*Mommsen.*

† "What really distinguishes Mithridates amidst the multitude of similar sultans is his boundless activity. He disappeared one fine morning from his palace, and remained unheard of for months; so that he was given over for lost. When he returned, he had wandered incognito through all Western Asia, and reconnoitered everywhere the country and the people. In like manner he was not only generally fluent in speech, but he administered justice to each of the twenty-two nations over which he ruled in its own language without needing an interpreter—a trait significant of the versatile ruler of the many-tongued East."—*Mommsen.*

At Ephesus he issued an order that all the Italians residing in Asia Minor should be put to death; and, as it is stated, 80,000 were accordingly massacred in a single night (88 B.C.).

73. Sul'la, afterward so celebrated for his contests with Marius, was sent into Greece to manage the war against him; and, after defeating him in several battles, compelled him to submit to humiliating conditions of peace (84 B.C.). The war was afterward renewed by Mithridates (74 B.C.), with a large and well-disciplined army, and a powerful fleet; but he suffered a terrible defeat from Lucullus, his army being almost annihilated. After another defeat he took refuge in Armenia, with his son-in-law Ti-gra'nes, then one of the most powerful monarchs in the East, who not only received him, but raised an immense army for his defense against the Romans. This vast host was defeated at Ti-gran-o-cer'ta [see Map V.] by Lucullus, with a force of only 12,000 men (69 B.C.); while, it is said, the army of Tigranes exceeded 200,000 men, of whom more than 50,000 were cavalry. The next spring (68 B.C.), Lucullus gained another victory over the enemy in Armenia, and probably would have captured the capital, but his soldiers, disgusted with his insatiable lust for the spoils of war, revolted; and he was, therefore compelled to retreat.

Sulla.

Roman victories.

74. Soon afterward, Mithridates collected a large force, and, while the mutiny in the army checked the operations of Lucullus, defeated the Romans. Pompey, afterward called the Great, then took the command; and in a short time subdued both Tigranes and Mithridates. The latter, driven from his throne and country, in order to escape death at the hands of his own son, who had revolted against him, put an end to his life (63 B.C.). The Romans felt as much joy at the news of his death as if they had gained a great victory.

Pompey.

Death of Mithridates.

FIRST CIVIL WAR.

75. The period of this war is especially noted for the beginning of those great contests for the supreme power which the ambitious leaders waged between each other, and which finally brought the Roman republic to destruction. When the Mithridatic war broke out, Marius expected to be selected by the senate to conduct it, and was greatly offended because the command was given to Sulla; for the latter, who had acted as his lieutenant in the war against Jugurtha, had grown so much into favor as to become his rival. Marius, therefore, by means of an intrigue, obtained the passage of a decree in the *comitia* of the tribes transferring the command to himself. Sulla refused to submit, but at the head of his legions marched to Rome, which he entered and occupied; and Marius was compelled to flee to save his life. Thus, for the first time in the history of the city, a Roman army encamped within its walls; and an example was set of using the military power against the civil, which was afterward so often followed (88 B.C.).

Marius and Sulla.

76. The aged Marius, who had been six times elected consul, and, as we have seen, had been hailed as the savior of his country, thus became a wretched fugitive, with a price set upon his head. At one place he was thrown into a dungeon, and a Cimbrian slave was sent to put him to death; but, it is said, that, as the assassin approached, the eyes of the old hero flashed fire, and he exclaimed: "Durst thou slay Caius Marius?" And the sword fell from the affrighted barbarian's hand, and he fled, muttering, "No, I cannot kill Caius Marius." The magistrates then released him, and he crossed to Africa, landing at the site of Carthage. There he received a message from the prætor, commanding him to leave. "Go tell the prætor," he replied, with a sigh, "that you have seen Caius Marius, a miserable fugitive, sitting amidst the ruins of Carthage."

Exile of Marius.

77. But the soothsayers, in his youth, it was said, had foretold that he would be seven times declared consul; and this prophecy was to be remarkably fulfilled.* After Sulla had departed from Rome to prosecute the war against Mithridates, one of the consuls, Cinna, who belonged to the Marian or popular party, obtaining control of a considerable force in southern Italy, marched to Rome. On hearing this, Marius immediately returned to Italy, and, with such forces as he could collect, united with Cinna. The city was occupied by the soldiery, and a dreadful massacre ensued, lasting five days. Many of the most distinguished citizens were put to death, Marius reveling in the slaughter. The next year he and Cinna were declared consuls without an election; but, tormented by a guilty conscience and exhausted by intemperance, he survived this last triumph only thirteen days, dying in his seventy-first year (86 B.C.).

Massacre by Marius.

78. The Marian party still continued to rule, till Sulla, returning from Asia, entered Italy with a large army (83 B.C.); but the leaders of the Marian party had made great preparations to oppose him. A dreadful war of two years ensued, during which the Samnites took up arms against Sulla. He was, however, triumphant over all his enemies, and after gaining several great victories, entered Rome its undisputed master. His first act was to massacre 6000 Samnite prisoners; and then commenced a fearful slaughter of all whom he deemed his enemies. Every day he issued a new list of those who might be put to death by any one; and, it is said, the porch of his house was kept full of heads. After this dreadful proscription, in which it is estimated 8000 citizens perished, he declared himself Perpetual

Massere by Sulla.

* "He told his companions that, when he was very young, and lived in the country, an eagle's nest fell into his lap, with seven young ones in it. His parents, surprised at the sight, applied to the diviners, who answered that their son would be the most illustrious of men, and that he would seven times attain the highest office and authority in the country."—*Plutarch.*

Dictator. Having effected some reforms in the government, he resigned, to the surprise of all, the office of dictator, which he had filled about two years, and retired to private life (79 B.C.). A short time afterward, he died of a loathsome disease, occasioned by intemperance and debauchery. His memory was honored with a gorgeous funeral, and upon a monument erected to him was inscribed the epitaph, composed by himself: "I am Sulla the Fortunate, who in the course of my life have surpassed both friends and enemies—the former by the good, the latter by the evil I have done them."

Death of Sulla.

79. In this war Marius had been opposed by the patricians, while the Senate and its partisans had been on the side of Sulla. The party of Marius was thus sustained by the people, but that of Sulla by the aristocracy. The death of these two great chiefs did not end the strife. Ser-to'ri-us, one of the most distinguished of the Marian leaders, had taken refuge in Spain, and there established a power which for more than ten years defied all the efforts of the Senate. Pom'pey was sent against him; but it was only after the assassination of Sertorius that the insurgents could be subdued (72 B.C.).

Sertorius.

80. Servile War. In the mean time, Rome was confronted with a terrific danger. This was a slave insurrection. Spar'ta-cus, a Thracian, made captive in war, and afterward kept in a training-school for gladiators, at Capua, broke away from his place of bondage with a number of his fellow-prisoners, and fleeing to Mount Vesuvius, was joined by a vast number of slaves and outlaws of every description. Having collected a force of over 100,000 men, he moved northward, defeated the regular army in several engagements, and threatened Rome itself. At last he was met by a large force under Cras'sus, and his army cut to pieces, he himself being among the slain (71 B.C.). This was the second great slave revolt, one having, about sixty years

Spartacus.

before, broken out in Sicily, and been reduced only after frightful massacres and ravages. These insurrections were the natural result of the dreadful slave-system pursued in the Roman conquests.

81. At this time, Pompey and Crassus were the two leading men at Rome. The former, by his conduct during the civil war, his good fortune in Spain, and the timely assistance he had rendered against Spartacus, had contrived to acquire very great popularity.* Sulla had given to him, while yet a young man, the title of *Magnus* —the Great. Crassus exerted a powerful influence by means of his immense wealth, which he had craftily acquired by buying up the estates of the proscribed during the dictatorship of Sulla. Pompey being sent against the pirates of the Mediterranean, acted with so much energy and address that in three months he entirely cleared the seas of those robbers (66 B.C.)—a most important achievement, for the commerce of the Mediterranean had been wholly at their mercy, so that Italy could no longer export her products nor even obtain corn from her provinces.†

Pompey.

82. In the mean time, Lucullus had been winning victories over Mithridates and his son-in-law Tigranes, king of

* After the victory of Crassus over the forces of Spartacus, a considerable body of the insurgents escaping into Cisalpine Gaul were met by Pompey returning with his victorious troops from Spain, and were cut to pieces. Pompey on this occasion wrote to the Senate, stating "that Crassus had defeated the enemy in battle, but that he had cut up the war by the roots." Subsequently Pompey and Crassus "instituted throughout Apulia and Lucania a man-hunt such as there had never been before, to crush out the last sparks of the mighty conflagration. Along the road from Capua to Rome the six thousand crosses bearing captured slaves testified to the re-establishment of order and to the renewed victory of acknowledged right over its living property that had rebelled."

† The power of these freebooters extended from the Pillars of Hercules to the shores of Cilicia. They formed a great piratical state, and had been recognized as a political power, for Mithridates had formed an alliance with them. Everywhere they had rock castles where they concealed their wives, their children, and their plunder, which they called military spoils. They made it their boast that they were at war with the world; and while they expected crucifixion in every Roman seaport, they hesitated not to inflict the same merciless punishment on their captives, when the latter could not purchase their release.

Armenia, but was stopped in his career of success by a mutiny of his troops. Pompey was, therefore, sent into Asia, with the powers of a despot, to bring the war to a close. This he accomplished in less than three years, subduing both the revolted kings, and reducing Pontus to a Roman province (63 B.C.). He also reduced Syria, and took Jerusalem, dethroning the reigning king of Judea, and making the kingdom tributary to Rome. Having regulated all the provinces of the east, with the authority of an absolute potentate, he returned triumphantly to Italy (61 B.C.). [See p. 63.]

Conquests by Pompey.

83. Conspiracy of Catiline. While Pompey was in Asia, the famous conspiracy of Cat'i-line occurred. The late civil wars had left many needy and reckless characters who had profited by the lawless violence of that time, and who longed for its repetition in order that they might gain power and riches. This dangerous class found a leader in Lucius Catiline, an audacious and unprincipled man, possessing great physical strength as well as mental vigor and culture, for he was by birth a patrician. Having held various offices in which he became notorious by his reckless extortion and other crimes, he aspired to the consulate; and being disappointed, formed a plot to murder the consuls and seize the government. Failing in this, while Cicero, the orator,* was consul, he renewed the scheme; designing not only to murder the consul but to burn and pillage the city.

Character of Catiline.

Plot.

84. Fortunately this dreadful plot became known to Cicero, who denounced Catiline and his associates with such scathing eloquence in the Senate, that he was compelled to flee

* Cicero, noted for his eloquence and learning, was among the most illustrious men of this time. He was born at Arpinum, 106 B.C., of a plebeian family, and enjoyed the instruction of the most eminent lawyers and orators of the day. He also studied Greek philosophy under the best teachers in Rome, and afterward in Athens itself. Previous to attaining the consulship, he had filled nearly every inferior office, and had greatly distinguished himself as an orator.

from Rome. His confederates, who had been left in the city to consummate the wicked scheme, were betrayed by some Gauls whom they had endeavored to gain over to their service, and being immediately apprehended were put to death, through the courage and promptitude of Cicero. Catiline, at the head of a numerous force, which he had succeeded in collecting, attempted to reach Gaul, but being overtaken in Etruria, was defeated and slain (62 B.C.).

Defeat of the conspirators.

85. A few months after this, Pompey returned from the Mithridatic war laden with the spoils of the East. His triumph of two days was the most splendid that Rome had ever seen; for he had conquered fifteen nations, and more than three hundred princes walked before his triumphal car. Yet the Senate, under the lead of Cato, refused to ratify his acts; and, irritated by this, he joined the popular party. The most prominent leader of that party at this time was Julius Cæsar,* then just rising into notice and power. This man, who afterward became the greatest character in Roman history, had already gained distinction in Spain; and in Rome had won over the people by his lavish and princely munificence. Seven years before, when holding the office of an inferior magistrate, he had dared to restore the trophies of Marius,

Triumph of Pompey.

Julius Cæsar.

* Caius Julius Cæsar was born in 100 B.C., and was a descendant of an old patrician family. His aunt married Marius; and, at the age of seventeen, he married the daughter of Cinna, the distinguished Marian partisan. During the time of Sulla's proscription, Cæsar's name was put on the list of those to be slain; but some of the nobles interceded in his favor. "I grant your request," said the dictator; "but you will find many a Marius in that young man." Once, while on his way to Rhodes, the pirates captured him, and demanded twenty talents for his ransom. "I will pay you fifty," he replied, "but as soon as I am free I will have you all crucified." When released, he collected a force, pursued the robbers, and kept his word. Thus had he already shown the irresistible energy of his character. In the eulogy which he pronounced on his aunt Julia, he said: "My aunt derived her descent by her mother from a race of kings, and by her father from the immortal gods. In our family is the sacred majesty of kings, who are masters of the world, and the divine majesty of gods, who are the masters of kings." This was in 72 B.C.

thus delighting the old veterans, who stood gazing upon the statue of their beloved leader with tears in their eyes.

First Triumvirate.

86. With the greatest adroitness, Cæsar reconciled the differences existing between Pompey and the wealthy Crassus, and succeeded in forming with them an alliance by the terms of which the three were to support each other's plans and interests (60 B.C.). To cement the union of Pompey more strongly with himself, he gave to him his only daughter Julia in marriage. This secret cabal is known in history as the First Triumvirate [association of three men]. By the support of his two powerful confederates, Cæsar obtained the consulship; and at its close the Senate passed a decree by which he was assigned the proconsulship of Gaul, with the command of an army to subdue the barbarians, some of whom had commenced hostile movements, threatening the Roman province.

Cæsar, Pompey, and Crassus.

87. Cæsar's campaigns in Gaul lasted about eight years; and, in that period, he not only succeeded in subjugating all the warlike races of that country, but, crossing the Rhine, gained great victories over the bold and hardy Germans. He also passed into Britain, and defeated the fierce and warlike inhabitants, who strove with the greatest intrepidity to repel the invaders from their island (55 B.C.). By 50 B.C., his province was completely subdued; and it is computed that in these eight years of war, nearly a million of Gauls and Germans were sacrificed, Cæsar never showing the least mercy to the barbarians, while toward his fellow-citizens he invariably manifested remarkable mildness and humanity. He captured more than 800 cities, and defeated 300 tribes.

Conquest of Gaul.

88. In the mean time, Crassus had obtained the proconsular government of Syria, and had undertaken an ex-

pedition against the Par'thians, an eastern race who, first appearing near the Caspian Sea, had at this time conquered the vast region extending from the Euphrates to the Indus. In this expedition Crassus was defeated and slain (53 B.C.).* This disaster exposed the Roman provinces in the east to the attacks of the Parthians; but Cassius (*kash'e-us*), the lieutenant of Crassus, prosecuted the war two years longer, and gaining a decided victory over the Parthians, checked their further advance westward.

Defeat of Crassus.

The Great Civil War.

89. Pompey, although made proconsul of Spain, remained in Rome, of which, after the death of the violent and unprincipled demagogue Clodius, he became the unlimited master. One of the members of the triumvirate having been removed by death, and Pompey having become intensely jealous of Cæsar, the triumvirate was practically dissolved. Pompey, determining to supplant Cæsar and obtain the dictatorship, went over to the party of the Senate which he had hitherto opposed, and obtained in succession two decrees: first, that Cæsar should forthwith disband his army; and second, as he had not obeyed, that he should be proclaimed an outlaw, while Pompey himself all the while retained his army in Spain, as well as other forces in Italy, in order to enforce his ambitious designs. Cæsar, seeing that he could only oppose violence by violence, at once broke up his camp, and crossing the river Ru'bi-con, the boundary of his province, entered Italy, with a small army, afterward reinforced

Pompey's measures.

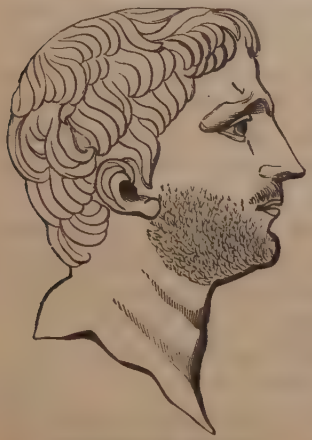
Crossing of the Rubicon.

* Crassus, after his defeat, was treacherously induced to meet the Parthian chieftain to arrange terms of capitulation; and was barbarously assassinated. The victor sent the head and hand of Crassus to the Parthian king, who, it is related, caused molten gold to be poured into its mouth, in mockery of the Roman's avarice. The wealth of Crassus was enormous, amounting at his death to about $10,000,000.

by detachments from Gaul. Thus was commenced the *Second Civil War.*

90. Pompey, with what forces he had, and accompanied by many of the senators and others, fled to Brundi'sium, from which port, having collected a large fleet, he sailed to Epirus. Cæsar soon overran Italy; and then proceeded to Spain, where, with consummate ability, he speedily compelled Pompey's generals to surrender, and annexed most of their forces to his own. Returning, he then crossed to Epirus to give battle to Pompey. No general engagement, however, took place till the next year; when, on the plains of Phar-sa'li-a,* the battle was joined, and Cæsar, although with forces far inferior in number, gained a decisive victory (48 B.C.). This battle, according to Cæsar's own statement, cost him only two hundred soldiers; while on Pompey's side there fell about fifteen thousand. Pompey fled to Egypt, but was treacherously assassinated, by order of the Egyptian court, as he was about to step ashore.†

Defeat and death of Pompey.



POMPEY THE GREAT.

* The battle was fought near the city of Pharsalus, in that part of Thessaly called Pharsalia. Hence it is sometimes called the battle of Pharsalus. Pompey's army was confident of victory, and great preparations had been made for celebrating it. Cæsar says in his *Commentaries on the Civil War:* "On entering Pompey's camp, we found tables ready covered, side-boards loaded with plate, and tents adorned with branches of myrtle; that of L. Lentulus, with some others, was shaded with ivy. Everything gave proofs of the highest luxury, and an assured expectation of victory; whence it was easy to see that they little dreamed of the issue of that day, since, intent only on voluptuous refinements, they pretended, with troops immersed in luxury, to oppose Cæsar's army, accustomed to fatigue, and inured to the want of necessaries."

† "Thus fell the illustrious chief whom alone of all their champions the Romans had distinguished by the appellation of the Great, a title which seemed peculiarly

91. Cæsar, with his characteristic promptitude, pursued Pompey to Egypt, and on arriving there was presented with the head and ring of his great rival. He accepted the ring, but turned aside with tears from the mournful and ghastly spectacle of the gory head, and ordered Pompey's remains to be burned with due honor. He then entered Alexandria. The succession to the throne of Egypt was, at that time, in dispute between the young King Ptolemy and his sister, the celebrated Cle-o-pa'tra. Cæsar, influenced by the fascinations of the latter, decided in her favor, and thus incurred the hostility of Ptolemy's adherents, who raised a fearful insurrection against him. This, however, in a few months Cæsar reduced, and confirmed Cleopatra on the throne. During this war at Alexandria, Cæsar set fire to the Egyptian fleet, and the flames having extended to the public library, that immense collection of more than 100,000 volumes, containing copies of all the most valuable works of ancient times, was destroyed (48 B.C.).

Cæsar in Egypt.

Cleopatra.

92. While Cæsar was in Egypt, rumors spread that he had been slain, and the wildest confusion prevailed for a time throughout the empire, but especially in Italy, where his presence was greatly needed. But from Egypt he proceeded against Pharna'ces, son of the great Mithridates, who had risen in rebellion and seized upon Armenia and Colchis. Cæsar speedily defeated him at Zie'la, in Pontus, and announced his victory to the Roman Senate in three words—*Veni, vidi, vici* (I came, I saw, I conquered). In two months all Asia was restored to tranquillity, and Cæsar then returned to Rome, to assume the office of dictator. Proceeding next to Africa, he gained a great victory at Thap'-

Other victories.

appropriate to one whose rapid conquests in Asia could only be paralleled by those of the Macedonian Alexander. His fate continued to point a moral to the latest period of the Empire, and its consummation deserved to be regarded as the most tragic incident in Roman history."—*Merivale's History of the Romans.*

sus over the forces of Scipio, who, assisted by Ju'ba, king of Mauritania, still adhered to the party of the aristocracy and the Senate. Cato, called the Stoic, on account of his stern virtue, seeing that all was lost, and that the Roman republic was now at an end, committed suicide at Utica (46 B.C.).*

93. Cæsar, having formed Numidia into a Roman province, returned to Rome, where he celebrated with extraordinary magnificence four triumphs—over Gaul, Egypt, Pontus, and Africa. The Romans had never before seen so magnificent a procession. A great Gallic chief, the son of Juba, of Numidia, and Arsinoe, Cleopatra's sister, walked before his car. Cæsar lavished immense sums of money on the people, and also gave feasts and splendid shows.† A general amnesty was then declared, and the soldiers were rewarded with liberal donations. But before he could settle affairs at Rome, he was called to Spain, where the two sons of Pompey had raised an army against him. These he defeated in the severe battle of Munda, which closed the war. Having thus become master of Rome, he determined to lay aside the sword and cultivate the arts of peace. He instituted many important reforms in the laws and government, rectified the calendar, and formed plans for many great and useful works, among which were the building of a new senate-house, a grand theater, and a public library. He encouraged agriculture, tried to revive the Licinian laws, and caused laws to be enacted regulating bankruptcy, usury, and luxury.‡

Cæsar's triumph.

* "The constitutional struggle was at an end; and that it was so was proclaimed by Marcus Cato when he fell on his sword at Utica."—*Mommsen.*

† These were the great shows of the amphitheater, consisting of those cruel gladiatorial exhibitions, mixed with the combats of wild beasts, in which the Roman people delighted. On this occasion, the grand *vela'rium*, or awning of a thousand colors, made of the richest silk, the product of eastern looms, protected the spectators from the sun. Thus were the people amused and quieted while they were being robbed of their liberty; but, at the same time, they were enjoying the spoils of enslaved and plundered nations, the victims of Roman ambition, rapine, and avarice.

‡ "Cæsar was monarch, but he never played the king. Even when absolute lord of Rome, he retained the deportment of the party leader. Perfectly pliant

94. While engaged in these reforms, a stop was suddenly put to his magnificent career. Notwithstanding the moderation with which he acted, his generosity to his enemies, and the consideration and kindness with which he treated all parties, there was an undercurrent of dissatisfaction and hostility; for he was, in everything but the name, a king; and it was said that he designed to assume even the royal title and crown. A conspiracy was, therefore, formed against him by a large body of the nobles, prominent among whom were Brutus and Cassius, the former his most trusted friend. At a meeting of the Senate held on the 15th of March (the Ides of March), he was attacked by the conspirators, and fell pierced with twenty-three wounds (44 B.C.). He had defended himself for a time, after the assassins commenced to assail him; but, when he saw Brutus among them, he exclaimed, "And thou, too, Brutus!" and yielded to his fate, falling at the base of Pompey's statue.*

Death of Cæsar.

JULIUS CÆSAR.
(From a Roman coin.)

95. The conspirators excused their crime on the plea that they were freeing Rome from a dangerous tyrant; but they were, doubtless, actuated rather by envy than by patriotism, with the exception of Brutus, who sacrificed friendship to the love of his country. Besides,

The conspirators.

and smooth, easy and charming in conversation, complaisant toward every one it seemed as if he wished to be nothing but the first among his peers."—*Mommsen*,

* "The assassins stabbed him through and through, for they had pledged themselves, one and all, to bathe their daggers in his blood. Brutus himself received a wound in their eagerness and trepidation. The victim reeled a few paces, propped by the blows he received on every side, till he fell dead at the foot of Pompey's statue."—*Merivale.*

most of the leaders in the conspiracy were guilty of base ingratitude; for they had been freely pardoned their former opposition to Cæsar, and placed in offices of power and emolument. Cassius, indeed, had been one of the most active of Pompey's adherents.

96. Cæsar was probably the greatest man that Rome ever produced. He was not only an able general and a consummate statesman and politician, but a splendid orator, a fine scholar, and an elegant writer. His history of the Gallic campaigns, styled the "Commentaries," is a complete model for that kind of composition. His knowledge of human nature seems to have been almost perfect, for he swayed the minds of all who came within his influence, to an extent rarely equaled and never surpassed. The activity of his intellect was marvelous. Pliny says, "He could be writing and reading, dictating and listening all at the same time. He was wont to occupy four amanuenses at once, and had been known to employ as many as seven." He is described as "pale in complexion, of a tall and spare figure, with dark piercing eyes and an aquiline nose, with scanty hair and without a beard." He may be truly said to have completed the destruction of the liberties of his country; for the battles of Pharsalia, Thapsus, and Munda established the Roman Empire, and Julius Cæsar virtually became its first emperor, as he is reckoned the first of the "Twelve Cæsars."

Character of Cæsar.

97. After the murder of Cæsar, the conspirators fled to the capitol, where they remained until they entered into an agreement with Mark An'tony, the consul, and a particular friend of Cæsar, that all his laws should remain in force, that his will should be carried into effect, and that his body should be honored with a public funeral. Accordingly, the body was carried into the forum; and Mark Antony pronounced over it a funeral oration, in the course of which he exposed the bleeding wounds to the people, and so worked upon their sympathies, that they arose

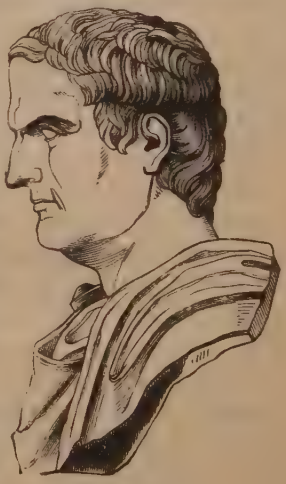
Antony's oration.

against the conspirators and compelled them to flee from the city.

98. Antony, having thus become master of Rome, produced Cæsar's will, and other papers which he represented as containing his acts and wishes. These he made such use of as best served his purpose, to excite popular feeling in favor of Cæsar's party. Thus he excited the opposition of the senatorial party, led by Cicero, who was heard to exclaim: "The tyrant is dead, but the tyranny still lives." Another actor, however, now appeared on the stage, and one destined to play a great part. This was Caius Octavius, then a young man, the nephew and adopted son of the great Julius, who had been appointed heir in his last testament. He now (May) appeared in Rome, and demanded the property left to him by his adopted father (44 B.C.).

Antony master of Rome.

Octavius in Rome.



MARK ANTONY.

99. Octavius did everything he could to win over the people, giving them public shows, and even borrowing money in order to pay Cæsar's legacies. He cultivated the esteem and confidence of Cicero, and conciliated the Senate, showing the greatest appearance of hostility to the ambitious schemes of Antony. The latter was declared a public enemy by the Senate, and was boldly attacked by Cicero, who pronounced against him a series of magnificent orations, which have been styled, in imitation of those of Demosthenes, the *Philippics*. Cicero was sanguine that the republic could be re-established, and he was unremitting in his efforts to effect this result; for, though fond of

His artful policy.

Cicero.

praise and distinction, he was at heart a true patriot. Circumstances were, however, working against him, and neutralizing all his exertions.

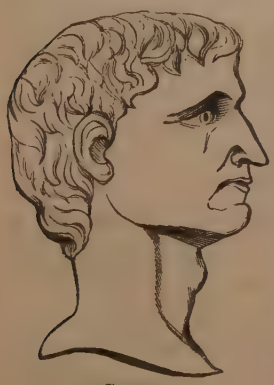
100. While these things were in progress in Rome, Antony was in Cisalpine Gaul, where he was defeated by the two consuls; but both of them being slain, Octavius took the command, while Antony formed a union with Lep'i-dus, a general of great experience and influence, then stationed in Transalpine Gaul. In the mean time, the aristocratic party in the Senate withdrew the command from Octavius, and refused him the consulate; whereupon he approached the city with his army, and compelled the Senate to accede to his wishes.

Antony and Lepidus.

Octavius consul.

Second Triumvirate.

101. Soon afterward Octavius entered into a negotiation with Antony and Lepidus, and arranged for an interview, the result of which was the formation of the *Second Triumvirate*, the agreement being that the three were to keep possession of the supreme control of the government for five years, assigning the provinces, and appointing the magistrates as they pleased (43 B.C.). A dreadful proscription and massacre followed the formation of this league, each of the triumvirs inserting in the list all whom he deemed hostile and wished to be put to death. Not fewer than three hundred senators and two thousand knights were among the proscribed; and one of the victims sacrificed to the hatred of Antony was Cicero, who was assassinated by the emissaries of the triumvir, as he was endeavoring to escape.



Cicero.

Terms of the agreement.

Massacre.

102. Having taken vengeance upon their enemies in Italy, the triumvirs turned their attention to Brutus and Cassius, who, with the design of restoring the liberties of their country, had succeeded in making themselves masters of all the eastern part of the empire. Antony and Octavius crossed to Macedonia and engaged the republican forces at Philip'pi, where Cassius and Brutus were successively defeated, each slaying himself at the close of the battle (42 B.C.).* These victories left the Triumvirate in absolute control of the empire. At the expiration of the five years, the triumvirate was renewed; but soon afterward Lepidus attempted to gain the power for himself, and was deposed (36 B.C.).

Defeat of Brutus and Cassius.

103. Antony being visited by Cleopatra in Asia, returned with her to Egypt, and surrendered himself to the wiles of that artful beauty.† At last, after neglecting his duty for years,

* "As long as there seemed a chance that the *godlike stroke* would be justified by success, Brutus claimed the glory of maintaining a righteous cause; but when all hope fled, he could take leave of philosophy and life together, and exclaim, 'I once dreamed that virtue is a thing; I find her only a name, and the mere slave of fortune.' He had blamed Cato for flying from misery by self-murder; but he learnt to justify the same desperate act when he contemplated committing it himself."—*Merivale.* Plutarch says that, sitting in his tent, one evening before the battle, he saw a strange figure enter, and stand by his side. "Who art thou?" he exclaimed. "I am thy evil genius," replied the figure; "thou shalt see me again at Philippi."

† "When Antony first set out on his expedition against the Parthians, he sent orders to Cleopatra to meet him in Cilicia, that she might answer some accusations which had been laid against her of assisting Cassius in the war. Though she had received many pressing letters of invitation from Antony and his friends, she held him in such contempt that she by no means took the most expeditious method of traveling. She sailed along the river Cydnus in a most magnificent galley. The stern was covered with gold, the sails were of purple, and the oars were silver. These, in their motion, kept time to the music of flutes, and pipes, and harps. The queen, in the dress and character of Venus, lay under a canopy embroidered with gold, of the most exquisite workmanship; while boys, like painted cupids, stood fanning her on each side of the sofa. Her maids were of the most distinguished beauty, and, habited like the Nereids and the Graces, assisted in the steerage and conduct of the vessel. The fragrance of burning incense was diffused along the shores, which were covered with multitudes of people. Some followed the procession; and such numbers went down from the city to see it, that Antony was at last left alone on the tribunal. A rumor was soon spread that Venus was come to feast

he gave great offense to Octavius by divorcing his sister Octavia, in order to marry the Egyptian queen, and displeased the Roman people by his conduct in Egypt. This brought on a war, which Octavius directed the Senate to declare against Cleopatra. The war thus caused was ended by the naval battle of Actium (*ak'she-um*), Antony and Cleopatra being totally defeated (31 B.C.). Fleeing to Egypt, Antony stabbed himself, and Cleopatra put an end to her life (it is said, by means of a venomous asp), in order to prevent being compelled to grace the triumph of Octavius.* Her death terminated the sovereignty of the Ptolemies, which had existed about three centuries (323–31 B.C.).

Antony and Cleopatra.

Battle of Actium.

104. Egypt having been made a Roman province, and plundered of its immense treasures in order to supply Octavius with funds to reward his soldiers, he returned to Rome, where he was formally invested by the Senate with absolute authority, receiving the title of Augustus (29 B.C.). The date of this event is properly chosen as the era of the commencement of the Roman Empire. Subsequently, the government was merely a military despotism, under which the Romans were hopeless of relief; they, therefore, made no effort to restore the republican constitution. Augustus celebrated the restoration of peace by closing the gates of the temple of Janus, for the third time in the history of Rome.†

Octavius master of the empire.

with Bacchus, for the benefit of Asia. Antony sent to invite her to supper; but she thought it his duty to wait upon her, and, to show his politeness on her arrival, he complied."—*Plutarch.*

* "When the figure of Cleopatra was afterward carried in the triumph of Octavius, she was represented reclining on a couch with the asp clinging to either arm, and a mortal sleep stealing slowly through every limb."—*Merivale.*

† "Octavius, in a little time, when he had allured to his interest the soldiery by a profusion of largesses, the people by distributions of corn, and the minds of men in general by the sweets of peace, showed more aspiring views. By degrees, and almost imperceptibly, he drew into his own hands the authority of the Senate, the functions of the magistrates, and the administration of the laws. To these encroachments no opposition was made."—*Tacitus.*

Review Outline.

Chronology.	
Roman Kingdom.	One of the Latin tribes—the Ramnians, or Romans
753 B.C.	—made a settlement on the Tiber River, which by the addition of other Latin cantons soon increased in influence and numbers. This became the famous city of Rome. It was at first under a kingly government, which, according to the traditionary history, lasted through seven reigns,
509 B.C.	ending with that of Tarquin.
Roman Republic.	The struggles between the two orders—the patri-
509–29 B.C.	cians and the plebeians, or the rich and the poor
FIRST PERIOD.	—were the most prominent events in Roman his-
509–340 B.C.	tory for about a century and a half. The patricians were obliged to make many concessions to the plebeians, of which the principal were the fol-
494 B.C.	lowing: The appointment of the tribunes of the people, and the conferring upon them of the *veto*
493 B.C.	power; the passage of the Icilian law, making
486 B.C.	their persons sacred; the agrarian law of Spurius
471 B.C.	Cassius; the Publilian law of Volero, which gave the election of the tribunes to the people; the
445 B.C.	right of intermarriage between patricians and plebeians; and the Licinian laws, which admitted
366 B.C.	plebeians to the consulship, restricted the holding of the public lands, and partly relieved the bur-
451 B.C.	dens of debtors. The celebrated code of laws, called the Twelve Tables, was framed during this
390 B.C.	period. Rome was taken and burned by the Gauls.
SECOND PERIOD.	During three fourths of a century succeeding the close of the first period, the Romans were en-
340–264 B.C.	gaged in the conquest of Italy. They waged
343–295 B.C.	four wars with the Samnites; subdued Latium;
339 B.C.	vanquished the combined forces of the Etrurians and Gauls; and, though at first defeated by the
280 B.C.	invader Pyrrhus, they finally gained a great vic-
275 B.C.	tory over his forces at Beneventum. Soon after,

264 B.C.	all the tribes and nations of Italy submitted to the Roman power.
THIRD PERIOD.	The *period of foreign conquests* succeeded, lasting
264–133 B.C.	about 130 years. The Punic wars, which ended
First Punic War.	in the conquest and destruction of Carthage, ex-
264–241 B.C.	tended nearly to the end of this period. The principal events of the First of these wars were the following:
255 B.C.	The defeat of the Roman general Regulus.
251 B.C.	The defeat of the Carthaginian Hamilcar.
241 B.C.	This war ended with the submission of the Carthaginians.
Second Punic War.	The chief events of the Second Punic War were the
218–202 B.C.	following:
218 B.C.	The Romans were defeated by Hannibal at the Ticinus, the Trebia, and Lake Trasymenus.
216 B.C.	The great battle of Cannæ, a disastrous defeat for the Romans.
212 B.C.	The taking of Syracuse by Marcellus.
207 B.C.	The defeat of Hasdrubal, brother of Hannibal.
202 B.C.	The defeat of Hannibal by Scipio at Zama.
	Carthage at the close of the war gave up Spain,
	agreed to pay the expenses of the war, and, in
	fact, became tributary to Rome. Hannibal died,
196 B.C.	by his own hand, in exile a few years afterward.
	The conquest of Macedonia soon followed, the last
	king, Perseus, being defeated and taken prisoner
168 B.C.	in the battle of Pydna.
146 B.C.	Greece became a Roman province.
146 B.C.	The third Punic war ended in the taking and total
	destruction of Carthage. The taking of Numan-
	tia brought to a close a long and fierce war with
133 B.C.	the native tribes in Spain.
FOURTH PERIOD.	The period of internal dissensions followed that of
133–29 B.C.	foreign conquests. It opened with a renewal of
	the agrarian struggles, in the attempt to revive
	the Licinian laws by Tiberius Gracchus. The
133 B.C.	patricians opposed the measure, and Gracchus
	was slain. His brother Caius shared the same
121 B.C.	fate, a few years afterward.
111–106 B.C.	The war with Jugurtha occupied several years, and

102 B.C. was followed by the invasions of the Cimbrians and Teutons, who were repulsed by Marius.

88–63 B.C. The Mithridatic war was a long contest carried on in the East against the king of Pontus, and was terminated by his death.

88–79 B.C. The *first civil war* was brought on by the dissensions between Marius and Sulla. The former, having gained possession of Rome, ordered a

86 B.C. massacre of his opponents; but died soon after-

83 B.C. ward. Sulla, in turn triumphing, retaliated with

81 B.C. slaughter, and made himself perpetual dictator.

62 B.C. Pompey, after making great conquests in the East, returned in triumph to Rome, joined the popular party with Cæsar, just rising into power,

60 B.C. and together with Crassus, formed the *First Triumvirate.* Cæsar returned from his province, Gaul, whence after eight years of victorious warfare

58–50 B.C. against the natives, crossing the Rubicon into Italy,

49 B.C. returned to Rome in order to check the intrigues of Pompey against him. A war ensued between these two ambitious generals, which resulted in the de-

48 B.C. feat of Pompey at Pharsalia. The adherents of

46 B.C. Pompey under Scipio were defeated at Thapsus, and the sons of Pompey were vanquished in Spain, after which Cæsar found himself the master of Rome. But a conspiracy having been formed against him by Brutus and Cassius, he

44 B.C. was assassinated in the Senate-house. Octavius, his adopted son, formed the *second triumvirate*

43 B.C. with Mark Antony and Lepidus, and caused their opponents in Rome to be put to death. Octavius

42 B.C. and Antony defeated Brutus and Cassius, in the battle of Philippi. Antony then went to the East, where he made the acquaintance of Cleopatra, the Egyptian queen, through whose influence he divorced his wife Octavia, sister of Octavius, and in other respects displeased the Roman people. The war that followed was decided by the battle of Ac-

31 B.C. tium, in which Antony and Cleopatra were defeated. Egypt became a Roman province; and Oc-

29 B.C. tavius, on his return to Rome, was invested with absolute authority under the title of *Augustus Cæsar.*

Contemporaneous Events.

Cent.	B.C.	Rome.	Greece.	Other Nations.
8th.	776	.....	First Olympiad.	
	753	Foundation of Rome.		
	747	.....	.....	Era of Nabonassar.
	743	.....	First Messenian War.	
	734	.....	Syracuse founded.	
	721	.....	.....	Samaria taken.
	720	.....	.....	Lydians in Asia Minor.
7th.	685	.....	Second Messenian War.	
	672	Tullus Hostilius.		
	640	Ancus Martius.		
	625	.....	.....	Medes take Nineveh.
	624	.....	Draco at Athens.	
	618	Tarquin the Elder.		
6th.	594	.....	Solon at Athens.	
	588	.....	.....	Jerusalem taken by Nebuchadnezzar.
	560	.....	Pisistratus at Athens.	
	546	.....	.....	Cyrus subdues Crœsus.
	538	.....	.....	Babylon taken by Cyrus
	534	Tarquin the Proud.		
	525	.....	.....	Pelusium taken by Cambyses.
	510	.....	Hippias expelled from Athens.	
	509	Tarquins expelled.		
5th.	495	.....	Miletus taken by Darius	
	494	Creation of Tribunes.		
	485	Coriolanus.....	.....	Accession of Xerxes.
	471	Law of Volero.....	Themistocles banished	
	464	.....	.....	Death of Xerxes.
	449	Decemvirate abolished.	Death of Cimon.	
4th.	394	Romans take Veii.	Battle of Coronea.	
	359	.....	Accession of Philip of Macedon.	
	346	.....	Sacred War ends.	
	343	Samnite War begins.		
	323	.....	Lamian War	Death of Alexander the Great.
	321	Battle of Caudine Forks		
	307	.....	Demetrius Phalereus expelled from Athens	
	305	Samnites subdued.		
	301	.....	.....	Battle of Ipsus.
3d.	280	Pyrrhus invades Italy..	Gauls invade Greece.	Seleucus assassinated.
	241	End of First Punic War.	Aratus.—Agis.....	Sicily made a Roman province.
	221	.....	Sparta taken by Antigonus.	Kingdoms of Parthia and Bactria founded.
	218	Second Punic War begins		
	213	.....	Aratus poisoned.	
	212	Syracuse taken.		
	205	Scipio in Spain.....	Philopœmen.	
2d.	183	.....	Death of Philopœmen.	Death of Hannibal.
	168	.....	Battle of Pydna.....	Revolt of Jews under Judas Maccabeus.
	146	Carthage taken.	Corinth taken.	

ROMAN FORUM RESTORED.

1. Temple of Jupiter.
2. Temple of Vesta.
3. Basilica Julia.
4. Regia.
5. Temple of Castor and Pollux.
6. Tabularium.
7, 8, 9. Temples of Saturn, of Vespasian, of Concord.
10. Column of Phocas.
11. Statue of Domitian.
12. Arch of S. Severus.
13. Basilicæ.
14. Temple of Antoninus and Faustina.
15. Rostra.

SECTION IV.

Roman Civilization.

105. In treating of this extensive subject, within the narrow limits here permitted, it will not be possible to trace the progressive development of Roman civilization during the seven centuries that preceded the time of Augustus. At first, the Roman character and mode of life were characterized by extreme austerity and simplicity; but, in the later periods, these gave place to refinement and luxury, in imitation of Greek manners, and under the influence of the vast wealth which the spoils of conquered nations brought into Rome.

Change in Roman manners.

106. **Rome** had grown to be the metropolis of a vast empire, which contained, when Augustus reached the pinnacle of his power, about one hundred millions of people; while the population of the imperial city must have numbered, at the time of its greatest splendor, at least two millions, representing not only the Roman, but the Greek and Oriental civilizations. Its magnificent aqueducts, baths, amphitheaters, temples, and other edifices made it a scene of wonder to the visitor from foreign lands, and enabled it to cope in grandeur with the great and pompous cities of ancient nations. This was especially true of it after the rule of Augustus, who boasted that he "found the city brick, and left it marble."* A few of the most prominent objects of Rome will be referred to.

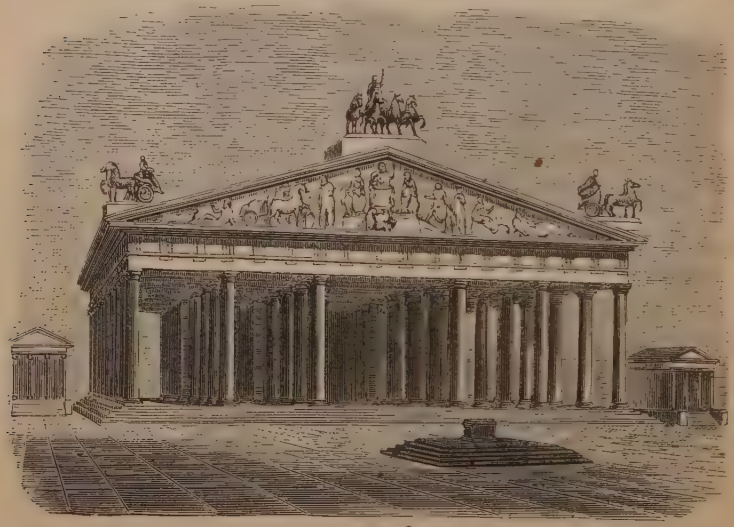
Growth of Rome.

107. The Forum, or place of public meetings, and the great market of the city, should first be mentioned. Here

* "Rome remained, even to the end of the republic, a network of crooked, narrow lanes, along which shops and houses of poor and mean appearance were constructed. There were not more than two streets in Rome suitable for heavy carriages to pass in, and in the others the litters of the wealthy struggled to force their way through the dense crowd."—*Leighton's History of Rome.*

was the Senate-House; the temple of Janus, built of bronze, the gates of which were closed only in time of peace; the temples of Vesta, of Concord, of Saturn, and of Castor and Pollux; the hall of records (*Tabula'rium*); the prison (*carcer*);* the courts for

The Roman Forum.



Temple of Jupiter Capitolinus.

the administration of justice (*basil'icæ*);† the statues of distinguished statesmen and warriors, and the spoils of conquered

* This was the great prison of Rome—the Mamertine—built by Ancus Martius, on the slope of the Capitoline, and enlarged by Servius Tullius by a subterranean dungeon, 12 feet underground, walled and overarched with masonry. It was in one of the cold, damp cells of this dungeon that Jugurtha closed his eventful but wicked career.

† These were covered porticoes in which persons met to transact business, and in which the courts of law held their sessions. After the recognition of Christianity by the state, the *basilica* became a model for church architecture. The main body of the building, called the *nave* (from its resemblance to the interior of a ship, *navis*), was for the people assembled for business: the aisles (*alæ*, wings), separated from the nave by pillars, afforded passage from the crowd; and the end, semicircular in form, was for the prætor and those who appeared before his tribunal. In the church edifices these became, respectively, the nave, aisles, and choir. The first *basilica* was erected in 184 B.C.

nations; while, looking down upon all, from the Capitoline Hill, was the great temple of Jupiter.* Various streets surrounded or intersected portions of this space, in which were shops for the sale of goods (*taber'næ*).

108. Besides the main *forum*, there were other public squares of a similar character, used for market-places, or places of business. There were, also, open spaces of larger extent, resembling parks, being set with trees and partly covered with grass. These were called *fields* (*campi*), chief among which was the Campus

Campus Martius.

AQUEDUCT OF THE PONT DU GARD, AT NISMES.

Martius, or Field of Mars, in which were held the assemblies (*comitia*) for making laws and appointing magistrates, and where the young men had their martial exercises, drilling, riding, etc. This was also surrounded by many splendid edifices. Near to this square was erected by Agrippa, son-in-law of Augustus, the magnificent temple

The Pantheon.

* The Capitoline Hill, the smallest of the seven hills, was called previously the Tarpeian rock. It was very steep and rugged, and formed a natural fortress. On its top was built the Capitol, completed by Tarquin the Proud. It was burned during the Sullan civil war, but was afterward restored.

called the Pantheon (temple of all the gods), which has survived the ravages of time and the destructive violence of the barbarians.

109. The aqueducts were among the most magnificent of the Roman works. Of these there were seven in the time of Augustus, affording an abundant supply of water both for private use and for the immense public baths. During the empire many minor structures of this

Aqueducts.

Racing Chariots.

kind were erected. By these aqueducts the water was carried from a considerable distance, over stone arches, some of which were more than one hundred feet high. The remains of these still attest their original grandeur; and of the three aqueducts which now supply modern Rome with water, two are of ancient construction.*

110. Besides these, should be mentioned the buildings for the games of the circus, consisting of chariot-races, boxing,

* "Wherever the Roman went he carried with him his art of building. The aqueduct which was constructed by Agrippa to supply Nemansus (Nismes), a colony of no great note, with water, is a proof of this assertion. The largest modern cities can hardly show a work of public utility so magnificent as the structure which is known to thousands of modern travelers under the name of the *Pont du Gard.*"—*Liddell's History of Rome.* See page 245.

and gymnastic contests. These games were, as among the Greeks, of a religious character, intended as an expression of joy for the favor of the gods or to appease their displeasure. Among the exercises were also the dreadful gladiatorial combats, introduced in 264 B.C. The

Circus

THE FLAVIAN AMPHITHEATER, OR COLOSSEUM.

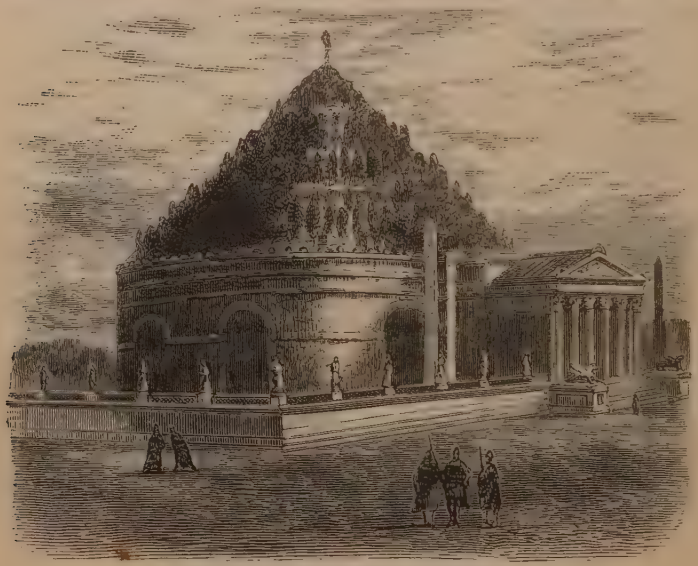
largest and oldest circus was the Circus Maximus, capable of holding more than 200,000 persons. There were several other buildings of this character in the city.

111. To the circus succeeded, in the time of Julius Cæsar, the amphitheater, which was better adapted to the exhibition of the gladiatorial combats, the seats, rising in tiers, being arranged around the central space, or arena, on which the contests took place. In the time of Augustus, a stone amphitheater was built in the Campus Martius; but the grandest building of this kind was erected

Amphitheater.

about one hundred years later, by the emperors Vespasian and Titus. This was called the Fla'vian Amphitheater (from the emperors' family), but subsequently received the title of the Colosse'um, on account of its immense size.* It was elliptical in shape, 564 feet long and 467 feet wide, resting on fourscore arches, and rising to the

The Colosseum.



Mausoleum of Augustus (Restored).

height of 140 feet. It accommodated at least 80,000 spectators. Its internal and external decorations were of the grandest description.

* "The outside of the edifice was incrusted with marble, and decorated with statues. The slopes of the vast concave which formed the inside were filled and surrounded with sixty or eighty rows of seats of marble, likewise covered with cushions, and capable of receiving with ease above fourscore thousand spectators. Sixty-four vomitories (for by that name the doors were very aptly distinguished) poured forth the immense multitude; and the entrances, passages, and staircases were contrived with such exquisite skill that each person, whether of the senatorial, the equestrian, or plebeian order, arrived at his destined place without trouble or confusion."—*Gibbon.*

112. Pompey's Theater was another remarkable building, erected by that great general after his return from the east. It was built of stone, and was large enough to seat 40,000 spectators. There were also spacious edifices for the public baths, built of marble, and supplied with every convenience; and numerous palaces (*pala'tia*), among which the imperial palace of Augustus, fronting the Forum, was conspicuous; but several others were built by his successors. Many of the private palaces were very spacious and elegant. On the hills around the city were laid out parks and gardens (*horti*), adorned with handsome buildings and works of art. The city was also rich in sepulchral monuments—imperial or private mausolea, as well as columns erected in honor of illustrious Romans.

Pompey's Theater.

Mausolea.

Roman Art.

113. In the early period of Roman history, art had made some progress. Statues were erected to heroes and patriots, distinguished by their services to their country, and temples were built to the gods; but of these works of the olden time nothing now remains but the famous bronze group of the wolf suckling the twins, constructed about three centuries B.C., and set up in the Capitol. The Romans seem to have derived their art from the Etruscans and Greeks, whose artistic styles and designs had very much in common. After the conquest of Southern Italy, Rome was brought into immediate contact with the finest specimens of Greek art.

Early period.

Source of Roman art.

114. Utility rather than beauty was the guiding principle in Roman art; and the aqueducts, sewers, public roads, and other works already referred to are the best monuments of their building and engineering skill. They aimed not to please the taste simply, but to accomplish some great public benefit by their vast structures.

Guiding principle.

Thus, they cut tunnels through the solid rock for the purpose of draining off the volcanic lakes;* and, when Julius Cæsar had reached the height of his power, he formed the design of draining the Pontine marshes by constructing a canal, so as to improve the healthfulness of the city, and projected other great works. In the early times, an order of architecture called the Tuscan was mostly used.†

The arch.

TEMPLE OF VESTA—(In its present condition).

Roman architecture is particularly distinguished for the use made of the arch, supposed to have been invented by the Etruscans, and of the vaulted dome.‡

* "The first tunnel of which we hear was that by which the Alban Lake was partially let off during the siege of Veii, a work which was suggested by an Etruscan soothsayer. Other works of like kind still remain, though the time of their execution is not always known."—*Liddell's History of Rome.*

† This is an order of architecture, the composition of which is attributed to the Etruscans. It is a species of simple Doric. No complete sample of it, however, has been left to us by the ancients.

‡ With the fifth century began the building of gates, bridges, and aqueducts based mainly on the arch, which is thenceforth inseparably associated with the

115. In the later period, after wealth and luxury had invaded Rome, Greek art became a study; and though there were no Roman artists of any account, there were many connoisseurs and collectors. The dwellings of the rich were adorned with the works of Greek masters, as were likewise the public buildings and temples. Music and dancing were especially cultivated; as, in the Roman banquets, the singers and instrumental performers, as well as the dancing-girls, were in great demand. This was also the custom in their theatrical entertainments.

Use of Greek art.

Music and dancing.

Roman Literature.

116. Roman literature, for the most part, was only an imitation of that of the Greeks. Rome had no literature worthy of the name until near the close of the republic; and the rage for Greek models constantly repressed all original genius. The first period of Roman literature begins with the dramatist Livius An-dro-ni'cus, who flourished about 240 B.C. He was a native of Magna Græcia; and, when his country was conquered by the Romans, he was brought a captive to Rome. He wrote comedies and tragedies, in which he also took part as an actor. The stirring hymn which he composed for the Romans during the first Punic War was much admired. Ennius, sometimes called the "father of Roman song," and Plautus and Terence, noted for their comedies, also lived during this period (in the second century B.C.).

First period.

Livius Andronicus.

Other poets.

117. The second period, sometimes called the golden age, of Roman literature, was more prolific of genius. In the early part, flourished Varro, celebrated for his learning, who wrote

Roman name. Akin to this was the development of the form of the round temple with the dome-shaped roof, which was foreign to the Greeks, but was a peculiar favorite with the Romans, and was especially applied by them in the case of their peculiar non-Grecian worship, particularly that of Vesta."—*Mommsen.*

on agriculture, grammar, antiquities, and many other subjects. Indeed, it is said, his works filled 500 volumes. He died 26 B.C. Lucretius, a noted philosophical poet, who embodied in verse the peculiar tenets of Epicurus, was a contemporary with Varro. It was, however, during the age of Augustus that Latin literature reached its height, through the genius of many gifted poets: Virgil, the author of the *Ænead;* Horace, renowned for his odes, satires, and poetical epistles; Ovid, for many beautiful poems; Livy and Sallust, for their histories; and Catullus, Tibullus, and Propertius, for their lyric poems. Augustus was a great patron of letters, as was likewise his friend and minister, Mæ-ce'nas. Among the writers of the golden age must also be mentioned Cæsar, whose *Commentaries* on his own campaigns are a model of military history; and Cicero, illustrious not only for his orations but for his philosophical works, and his essays and letters.

Golden age.

VIRGIL.

HORACE.

118. The third period, sometimes called the Silver Age, belongs to the time of the empire; but, in continuation of this topic, we may here mention the most prominent writers who flourished during it, as their works form an essential portion of Roman literature. Tac'i-tus and Sue-to'ni-us are especially noted for their histories and biographies; Per'seus and Ju've-nal, for their satires; and the elder Pliny for his writings on natural history. To these must be added Sen'e-ca, the philosopher and moralist, whose writings are prized for their purity and elevation.

Silver age.

ROMAN RELIGION.

119. The religion of the Romans, in its general features, resembled that of the Greeks; that is to say, it consisted in the worship of a large number of deities; and among these

were many of the gods of Olympus, but with different names. This has already been pointed out in the account given of the Greek mythology. Some of the prominent features of the Roman religion were derived from the Etruscans, who were exceedingly superstitious. As the Romans were very religious, and as they traced the causes of all events, including the phenomena of nature, to the action of the gods, nothing was undertaken without previously con-

General features.

THE PANTHEON—(its present condition, 1881).

sulting their will, by established methods, which constituted a part of the Roman political as well as religious system.

120. There were many modes of divination—by omens, prodigies, the Sibylline books,* and the auspices; but the most

* The Sibylline books were said to have been brought from Cumæ. "The story runs that a strange woman came to Tarquin and offered nine books for sale. The king refused to buy the books. The sibyl departed and burnt three; then returned, offering the remaining six at the same price. The king again refused. The sibyl then burnt three more, and demanded the same price for the remaining three. The curiosity of the king was aroused; he bought the books, and the woman vanished. The books were kept in a stone chest under the capitol in charge of two

important were the auspices, which were certain signs supposed to be given by the gods in order that their will might become known. There were officers, a kind of priesthood, appointed for the purpose of attending to the proper rites to be employed in interpreting these signs; these composed the College of Augurs, consisting at first of four, afterward increased to sixteen, and selected from the patrician order. Besides these there was a College of Pontiffs, the most sacred of all the religious institutions, which supervised and regulated the worship of the state, including the times of the religious festivals, which were very numerous; and also decided what gods should be adored.

Divination.

College of Augurs.

College of Pontiffs.

121. The public meetings could not be convened without consulting an augur; nor could the business proceed if he pronounced the omens unfavorable. If it lightened or thundered, or there was any other disturbance in the atmosphere—a storm, darkness, or any peculiar appearance of the sky—the assembly was compelled to disperse. There was, also, a form of divination performed by those called Ha-rus'pi-ces, introduced from Etruria. It was based upon an inspection of the entrails of victims offered in sacrifice, by which they pretended to ascertain the will of the gods. They also professed to be able to appease by certain ceremonies the anger of the gods, when it was indicated by some strange natural occurrence, as when the lightning struck, when it rained stones or blood, or when any other *prodigy* occurred.

Office of the augurs.

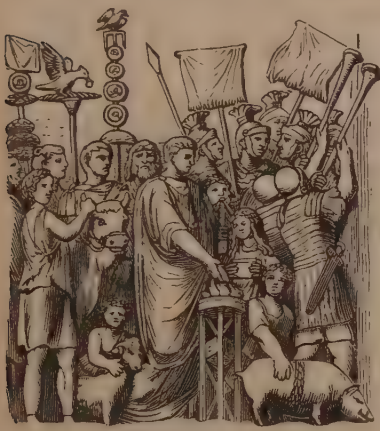
Haruspices.

122. The priests did not form an exclusive class. They were elected as likewise were the other magistrates, but for life; and sometimes held a civil as well as a priestly office. The *pontifex maximus* (high priest) stood first in power; but the

men, called *duoviri sacrorum*. They were consulted by order of the senate in times of great emergency or public calamity. Through their influence the worship of many Grecian deities was introduced."—*Leighton's History of Rome.*

King of the Sacrifices (*rex sacrific'ulus*) held the highest rank in sanctity of office. The subordinate priests were called flamens (*flam'i-nes*), who attended to the worship of particular deities: the Vestal Virgins were priestesses of Vesta. It was unlawful for a flamen to ride upon a horse, to look upon an army equipped for battle, or to take an oath. He could have no knot in any part of his clothing; nor was he permitted to be absent from the city a single night. Such are a few of the restraints to which every priest was subjected.

Priesthood.



SUOVETAURILIA.

123. The Roman calendar showed the festival days, which afforded the people a great deal of time for leisure and enjoyment, besides impressing their minds with their religious duties. The worship of Jupiter and Mars (Qui-ri'nus) was the most prominent, but that of Vesta was the most sacred.*

Festivals.

The days of full moon were sacred to Jupiter. To Mars belonged the new year's day, March 1, which was a great warrior festival, celebrated with war-dances, and the consecration of arms; and besides this there were the *Quirina'lia* on the 27th of February, sacred to the same deity. The corn and wine festival (*Cerea'lia*), sacred to Ceres, took place in June; the *Vina'lia*, or wine feast, in August; the *Saturna'lia*, or festival of Saturn, in December; the *Luperca'lia*,

* "Six chaste virgins, daughters as it were of the household of the Roman people, attended to the service of Vesta, and had to maintain the wholesome fire of the common hearth always blazing as an example, and an omen to the burgesses. This worship, half domestic, half public, was the most sacred of all in Rome."—*Mommsen.*

or wolf festival, in February. Then there were the festival of departed spirits (*Fera'lia*) and the ghost celebration (*Lemura'lia*), lasting three days, besides many others. At certain ceremonies of purification (*lustrations*), a pig, a sheep, and a bull were sacrificed. These were called the *suovetauril'ia*. The Latin religion lacked the spiritual and æsthetic element so prominent in that of the Greeks, and soon degenerated into a dreary round of meaningless ceremonies. The worship was very sensuous, consisting chiefly in expressions of joy,—songs, games, dances, and banquets.

Manners and Customs.

124. Roman houses, in early times, were very plain and simple, one story in height, and containing but a single room, the floor of which was usually covered with straw; the windows being only openings in the walls closed by shutters, which also supplied the place of chimneys for the escape of smoke. When the tide of wealth and luxury flowed into Rome, handsome residences took the place of these hovels, and many magnificent mansions were erected.

Roman houses.

125. From the vestibule, at the entrance of which the word *salve* (welcome) was carved, the visitor passed into a spacious hall, or reception room, called the *atrium*, doors from which led to the other apartments, either directly or by intermediate courts. There were separate rooms set apart for cooking, for the entertainment of intimate friends, and for the domestics, besides sleeping-apartments, banquet-halls, and often a chapel for the worship of the gods. Here were the *lares*, or household gods; while the images of the dead were placed in the *atrium*. Windows of transparent stone succeeded the rude openings with shutters; but, under the empire, glass was used.

Vestibule, atrium, etc.

126. The walls and ceilings were painted in various colors, or adorned with frescos, representing mythological groups, landscapes, or scenes from daily life. The furniture consisted

of chairs, tables, dinner-couches, lamps of various forms, vases, mirrors, urns, incense-burners, etc.; and the floors were sometimes covered with many-colored carpets from eastern looms. The house was heated by means of a fire-place or a portable furnace, sometimes by the admission of air heated by a furnace below. Oil-lamps were used for lighting, in the designing of which much taste and skill were expended. The candelabra, or support for the lamps, was often very elaborate and beautiful.

Furniture.

127. The Romans had three meals each day: a light breakfast; a lunch, at noon; and a dinner, toward evening, which was the chief meal. At the costly banquets given by the rich, there was every possible display, as well as luxurious entertainment, including crowds of slaves, gorgeous furniture, music, and dancing-girls. While eating, they reclined on couches, like the Greeks. Instead of knives, they used two spoons, both pointed at the end. Each guest brought with him a linen napkin to fasten over his breast.

Meals.

Banquets.

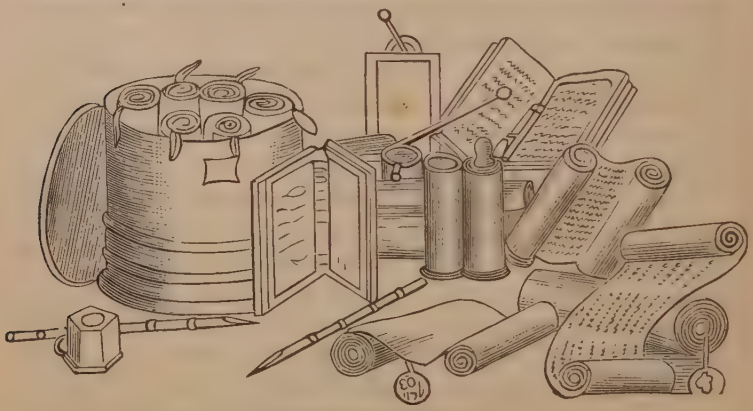
128. Marriage was celebrated with great ceremony. The auspices having been taken, and the bride and bridegroom led to the household altar, sacrifices were offered; then the marriage-feast was given, after which the bride was conducted to her husband's house, being carefully lifted over the threshold of the *atrium*, to avoid the ill omen of stumbling. The next day a second marriage-feast was held, and the bride offered sacrifices to the gods of her new home.

Marriage.

129. The mother took charge of the early education of her children, after which the father assumed that duty; in fact, the authority of a father over his sons continued until his death, unless the son became a flamen of Jupiter, or the father resigned his authority. Elementary schools for boys and girls seem to have been established at Rome at an early period; but, for many cen-

Schools.

turies, the branches studied were very rudimental—merely reading, writing, and arithmetic. Later, the literature and language of the Greeks were generally taught. The punish-



IMPLEMENTS OF WRITING.*

ments were severe: Martial, the poet, remarks that before the crowing of the cock the air resounded with the noise of flogging and the cries of the children. Hence the schools must have begun at a very early hour of the day. The books and implements of writing resembled those of the Greeks.

Books and writing.

* "The circular wooden or metal case (*scrinium*) at the left, with a cover, contains six volumes rolled up (hence the word volume), and labelled that they may be easily distinguished. In front of the case is a *stylus* and a pentagonal inkstand, very similar to those now in use. A little to the right is a pen made of reed, hence called *calamus*. Next to the case of books is the *tabella*, joined together as with hinges, and covered with wax. Above this, is another, pinned as it were to the wall with a *stylus;* to the right of the last, lies a book of tablets open. In the center are single volumes in cases; one of the cases on the left is open, and the other shut. On the right, are four volumes, two of which have their titles, one attached to the *papyrus* itself, and the other to the *umbilicus* or cylinder of wood in its center. The books were carried in the *scrinium*. When a Roman, either in the city or on a journey, wished to use books, a slave accompanied him to carry the *scrinium*. The children of the rich were accompanied to school by a slave, who carried their books and writing-tablets. Books and documents when not in use were deposited in the *scrinium*, which was sealed if the documents were im-

130. The principal garment of the men was the toga, a loose upper garment, under which was worn the tunic, which fitted more closely. The toga was permitted to none but citizens, and was in all periods the garment that especially characterized a Roman. It was made of pure white wool, and was nearly semicircular in form. In adjusting it, one end was thrown over the left shoulder to the front, so that the round side fell outward; then it was drawn over the right shoulder behind the body, so that the arm rested as in a sling, while the remaining part was drawn in front and thrown over the left shoulder. The mantle (*pænula*) was another form of over-garment. The covering for the feet was either sandals fastened by straps, or a kind of shoes.

Male costume.

Toga.

131. The costume of Roman ladies consisted of an inner tunic, and a loose over-dress (*stola*), gathered in and confined at the waist by a girdle and ending in a deep border or flounce, which extended to the feet. Over these, in the street, a kind of shawl (*palla*) was worn, large enough to envelop the whole figure. Great care was bestowed upon the dressing of the hair, over which nets, veils, caps, or turbans were worn, of various designs, and often costly materials. The other ornaments of the person, as necklaces, bracelets, and earrings, were often very rich and beautiful.

Female costume

portant. A library of 30,000 and even 60,000 volumes was not uncommon. In the time of Augustus, there were 31 libraries in Rome. Others were added by later emperors. The Ulpian library was the most important of all."—*Leighton's Rome.*

132. The bath constituted a very important element of comfort and luxury with the Romans; and, in the later period of their history, magnificent buildings were erected, splendidly decorated, and supplied with every luxury. The bathing-houses in Rome must have been very numerous; for Agrippa, the friend of Augustus, added no less than 170 to those existing previously. They included not only bathing appliances, but gymnasia and libraries, all free to the public. They were in fact the popular resorts for amusement and pastime, and an exchange of the gossip of the day. The famous baths of Caracalla, the most spacious of all, belong to a later period of the history.

Baths.

Empress Livia.

133. Funerals resembled those of the Greeks; like them, the Romans believed that the spirits of the unburied wandered about without rest, not being permitted to enter Hades. The corpse was laid out and placed in the atrium, with the images of the deceased person's ancestors; while a cypress or pine tree was placed before the house as an emblem of death. A funeral procession was formed, and the corpse was taken to the forum, where an address was delivered by one of the relatives, extolling the deeds of the deceased and those of his ancestors. After this the procession moved to a place beyond the walls where the body was buried, or, in later times, cremated. On the ninth day after the funeral, articles of food were placed beside the tomb, which was decked with garlands; while beside the niches within were placed lamps and an inscription.

Funerals.

Military System.

134. The divisions of the Roman army were called legions, each consisting of infantry and cavalry. The legion originally

was composed of 3000 foot-soldiers and 300 horse; but it afterward underwent various modifications, and contained from 5000 to 6000 men. For a long period the Roman citizens were all subject to military duty; but after the time of Marius, a soldier when enlisted remained constantly with the army for twenty years. The

Organization of the army.

SLINGER. LEGIONARY. LICTOR. KNIGHT.

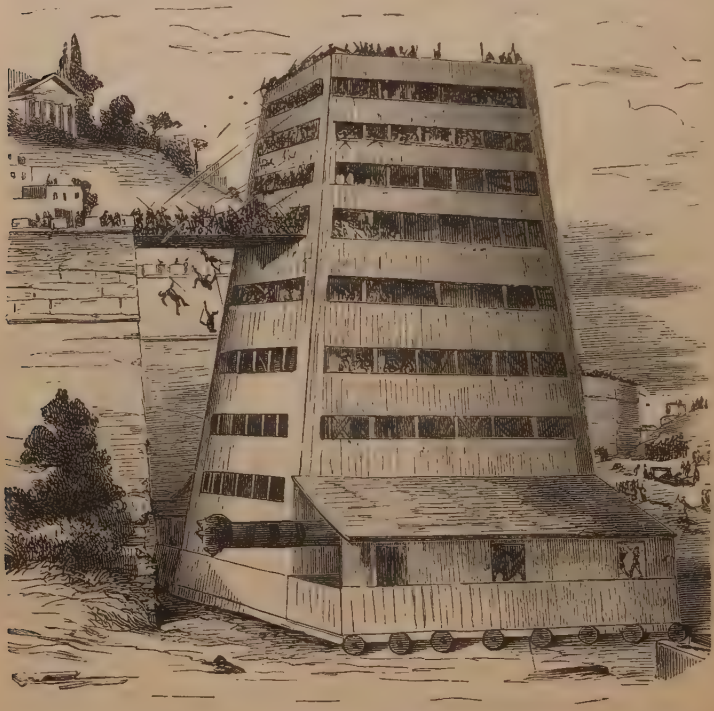
legion then consisted of ten cohorts of 600 men each, all being under pay;* and the army was composed of legionaries and auxiliaries sent from the provinces, or from allied states. Under Augustus the legion consisted of about 7000 men.†

* "Cæsar fixed the annual pay at 225 denarii, equal to about $37 for each soldier, payable in three installments of 75 denarii each. The pay remained as fixed by Cæsar until the time of Domitian."—*Leighton's Rome.*

† "The legion of Augustus was organized as follows: (1) *Infantry*—ten 'companies' (*cohortes*), containing 555 men each, except the first, which was of double

135. The legionaries were armed with a short sword and the *pilum*, a kind of javelin or spear; and also carried a shield. The knights, or horse-soldiers, wore a coat of mail, carried a round shield, and were armed with the pilum and sword. There were also mercenaries, such

Arms.



Besieging Tower.

as the slingers from the Balearic Islands and bowmen from Crete. Several kinds of military engines were used for

strength, and therefore contained 1110 men; total, 6105 men. (2) *Cavalry*—ten 'troops' (*turmæ*), containing 66 men each, except the first, which had twice the number; total, 726 men. (3) *Artillery*—two large and ten small *machinæ*, with a sufficiency of men to work them, number unknown; probably not less than 70. Total (probable) strength of the entire legion, 6901."—*Rawlinson's Ancient History.*

the taking of cities, such as the battering-ram and the besieging-tower, the latter composed of several stories, on which were placed soldiers who cleared the walls by means of their missiles, or made a direct attack by the drawbridges. Besides these, the catapult was employed for discharging darts, and the ballista for hurling balls or stones at the enemy.*

Besieging-towers, etc.

136. In making an assault upon a city, the battering-ram was used to destroy the lower part of the wall, the catapult hurled its darts at the defenders on the top of the walls, while the missiles from the ballista destroyed the battlements. Those who were engaged in filling up the moat so as to approach the walls, were protected from the missiles of the besieged by wooden sheds, covered with hides or other incombustible material, and placed on rollers so as to be pushed forward. Mines were sometimes dug under the fortifications. In the mean time, the besieged hurled from the walls stones, darts, and fire, pushed the attacking ladders back, or seizing the assailants with tongs drew them into the city. Countermines were constructed under the walls; and huge stones or sand-bags were let down to protect the walls from the effects of the battering-ram.

Mode of attack.

Mode of defense.

ROMAN STANDARD.

137. Auxiliary to the military system was the triumph, the

* The Romans first learned the use of the ballista at the siege of Syracuse, where Archimedes, by means of these machines, hurled stones weighing 1200 pounds upon the vessels of the Romans lying in the harbor.

† The letters S P Q R on the standard signified *Senatus populusque Romanus*—Senate and (*que*) People of Rome.

tribute of praise and honor publicly bestowed on a victorius general after his return from war. To be the central figure in this splendid pageant was the highest object of the soldier's ambition, and excited him to glorious deeds of fortitude and valor. It consisted of a grand procession along the *Via Sacra* (sacred street), up to the capitol, where a bull or ox was sacrificed to Jupiter.* It was an occasion of general rejoicing. The temples were thrown

The triumph.

SPOILS OF JERUSALEM, FROM THE ARCH OF TITUS. †

open, and were adorned with flowers; and the people, in their holiday attire, thronged the streets, or stood on balconies or temporary scaffoldings, eager to gaze on the spectacle.

138. The victorious *imperator* entered the city by the gate of triumph, in a chariot drawn by four horses, and was met by the Senate and other magistrates; and the procession then passed on, consisting first of the civil officers; then the spoils of the vanquished; the priests, with the victim to be sacrificed; distinguished captives, and other prisoners in chains, the lictors with their fasces; then the victor, bearing a laurel bough in his right hand, in his left a scepter, and wearing a laurel wreath on his head; while the army brought up the rear.

The procession.

* There was a lesser triumph, at which only a sheep (*ovis*) was sacrificed. Hence this was called an *ovation*.

† This structure was erected in Rome to commemorate the taking of Jerusalem by Titus. The cut represents a portion of the bas relief on the monument. (See page 267.)

SECTION V.

The Roman Empire.

139. The reign of Augustus may properly be deemed to commence with the victory at Actium; and it lasted forty-five years from that event (to 14 A.D.), for Augustus lived to be seventy-seven years of age. Although he ruled with absolute power, he was careful to retain the forms of the republican government, and to avoid every offensive title, such as king or dictator; but he caused all the important offices to be conferred upon himself. Thus, as *Imperator* (commander-in-chief), he had the command of the armies, and as president of the Senate and consul, he administered the civil government. The Senate still held its sessions, but its decrees had no real weight. The long civil wars had made the Romans greatly desire tranquillity; and as Augustus ruled with equity and moderation, they acquiesced in his authority. He kept large armies stationed at various parts of the empire to repress all opposition, and he instituted the Prætorian Guards* to protect his person. He also appointed a special

Reign of Augustus.

Geographical Study.

What were the boundaries of the Roman Empire under Augustus? *Ans.* North, the British Channel, the German Ocean, the Rhine, the Danube, and the Euxine (Black Sea); East, the Euphrates River and the desert of Syria; South, the great African desert; West, the Atlantic Ocean. How were the provinces divided? *Ans.* Into three groups—the Western, or European; the Eastern, or Asiatic; and the Southern, or African. What were the Western provinces? *Ans.* Hispania (Spain), Gallia (Gaul), Germania (Germany), Vindelicia, Rhætia, Noricum, Pannonia, Mœsia, Illyricum, Macedonia, Thracia (Thrace), Achaia, Sicily, and Sardinia (14). What were the Eastern provinces? *Ans.* Asia, Bithynia, Galatia, Pamphylia, Cappadocia, Cilicia, Syria, and Judea (8). What were the Southern? *Ans.* Ægyptus (Egypt), the Cyrenaïca (including Crete), Africa Proper, Numidia, and Mauretania (5). How many were there in all? *Ans.* Twenty-seven. What was the situation of each of these provinces? (See Map VII.) What was the extent of the Roman Empire? *Ans.* About 2700 miles, from east to west; and about 1000, from north to south.

* So called from *prætorium*, the name given to the tent of the general in every Roman camp. The prætorian guard comprised ten cohorts of a thousand men each, and consisted exclusively of Italian soldiers. Augustus kept three cohorts

council of state with whom he advised in regard to his measures.

140. Under his direction, campaigns were carried on against the tribes in northern Spain and among the eastern Alps—the Rhætians and Vindelicians, as well as in the territories bordering on the Rhine and Danube. The provinces of Rhætia, Noricum, Pannonia, and Mœsia were annexed to the empire during his reign; but his forces met with a severe defeat in the attempt to conquer the Germans living to the east of the Rhine. Led by the brave and patriotic Ar-min'i-us, or Her'mann, some of the tribes that had submitted to the Romans revolted, and the proconsul Va'rus was surprised, and his army cut to pieces (A.D. 10). This disaster so preyed upon the emperor's mind that he died a short time after (A.D. 14), leaving the government to his stepson Tiberius. The reign of Augustus is especially memorable for the birth of CHRIST, in Judea (4 B.C.). [See page 15.]

Military operations.

Birth of Christ.

141. The TWELVE CÆSARS include Julius, the illustrious founder of the line, Augustus, who is considered the first emperor (*imperator*), and his ten successors. Most of these were odious tyrants, distinguished for nothing but their sensuality and bloodthirsty cruelty.* Vespasian and his son Titus, the latter of whom

The twelve Cæsars.

in Rome, and distributed the others among the neighboring cities. His successor, Tiberius, collected the whole body in a camp just outside the walls of Rome. These prætorian guards afterward became the chief instruments of usurpation and tyranny. The Roman standing army maintained by Augustus at different points of the frontier and in the provinces, amounted to about 350,000 men.

* The following is a list of the Twelve Cæsars, with the date of the death of each:

Julius Cæsar	44 B.C.	Galba	69 A.D.
Augustus	14 A.D.	Otho	69 "
Tiberius	37 "	Vitellius	69 "
Caligula	41 "	Vespasian	79 "
Claudius	54 "	Titus	81 "
Nero	68 "	Domitian	96 "

The Cæsarian line really terminated with the death of Nero, who was the last who could claim connection with the Julian family either by blood or adoption. Vespasian, Titus, and Domitian constituted the Flavian line, being so called from the family name (Flavius) of Vespasian.

was called, on account of his virtues, the "Delight of Mankind," were alone worthy to occupy the throne. The most noted event of Vespasian's reign was the taking and destruction of Jerusalem by Ti'tus, the son of Vespasian. This was accomplished after a terrible siege of six months, during which, according to Josephus, more than a million of persons perished. The city was razed to the ground, and the inhabitants sold or driven into banishment (A.D. 70).

Vespasian and Titus.

THE ARCH OF TITUS (in its present condition, 1881).

142. The reign of Titus was marked by many disastrous events. In the first year occurred the dreadful eruption of Vesuvius, during which the cities of Pompeii (*pom-pe'yi* or *pom-pa'ye*) and Her-cu-la'ne-um were overwhelmed by a dense shower of black ashes that fell, burying many of the inhabitants in their dwellings. Fugitives from Campania flocked into Rome, and a terrible pestilence ensued, during which 10,000 persons died daily. This was suc-

Reign of Titus

ceeded by a great conflagration that raged for several days, and destroyed a considerable portion of the city. Titus gave liberally to relieve the sufferers, and caused the edifices which had been consumed to be rebuilt. He also completed the Colosseum, commenced by Vespasian. His death occurred soon after, in the third year of his reign (A.D. 81); and he was succeeded by his brother, Domitian (*do-mish'e-an*), who was as remarkable for tyranny and cruelty as Titus had been for his goodness.

143. The period of the empire ending with the reign of Domitian is especially noted for the power possessed by the prætorian guards, who became virtually the real sovereigns after they had been concentrated in the vicinity of Rome by Tiberius. This was a most momentous event in the history of the empire, since it thus became a military despotism. During Nero's reign, Armenia was taken from the Parthians, but restored to them on the condition that it should be held as a tributary province of Rome; and Britain was subdued as far north as the Trent. Owing to the peace which prevailed throughout the empire, except on the frontier, the population greatly increased, the towns became filled with inhabitants, and a vast tide of wealth poured into the city. The state of society, however, became more and more depraved, and dreadful immorality prevailed.

Prætorian guards.

Growth of the empire.

144. The reigns of the "five good emperors" (96–180 A.D.) formed a better era. These were Ner'va, Tra'jan, Had'ri-an, An-to-ni'nus Pi'us, and Marcus Au-re'li-us. Trajan was equally great as a monarch and a general, while his many virtues entitle him to a place among the best of men. He made a conquest of Dacia, and gained important victories in Armenia, Mesopotamia, and Parthia, the cities of Se-leu'cia* and Ctes'i-phon

Five good emperors.

* *Seleucia* was founded by Seleucus, and became one of the most magnificent cities in the world. It was situated on the west side of the Tigris, about forty miles

surrendering to his arms. In commemoration of his conquest of Dacia, he erected a column in the forum. Hadrian spent thirteen years in visiting the different parts of the empire to inspect the administration of the government. To defend the Roman province of Britain, he caused a rampart of earth to be built across the island from Solway Frith to the North Sea. The hordes of barbarians commenced their inroads during the reign of Marcus Aurelius, whose death marks the commencement of the decline of the Roman Empire (180 A.D.).

145. During the succeeding century, the army gained still greater power; for the soldiers dictated who should reign, and the Senate was unable to make any resistance to their choice. At one period (193 A.D.), the prætorians sold the throne to the highest bidder, who happened to be a wealthy senator, named M. Did'i-us Ju-li-a'nus; but he only occupied it for two months, and never exercised any authority over the provinces.* In Britain, Pannonia, and Syria, the legions, indignant at the disgraceful conduct of the prætorians, refused to ratify their choice, and conferred the imperial purple upon their own generals. Of these, Septim'ius Se-ve'rus, a bold and active soldier, was fortunate enough to hold it; for he marched at once to Rome, won over the prætorians, and obtained the acknowledgment of the Senate. His rule was vigorous and energetic, but that of a military despot. He defeated the Parthians, and took Seleucia, Ctesiphon, and Babylon. He also carried on war in Britain against the Caledonians, or Scots, whom he drove back into

Power of the prætorians.

Septimius Severus.

from Babylon, which was partly despoiled and depopulated to enrich it. *Ctesiphon* was built by the Parthians on the east bank of the Tigris, nearly opposite Seleucia, and became the capital of the Parthian monarchy.

* Gibbon says the donation given by Julianus to each soldier amounted to upward of two hundred pounds sterling. His competitor was Sulpicianus, father-in-law of the preceding emperor, who had been murdered. Sulpicianus had offered to the soldiers a donation of about one hundred and sixty pounds. Rawlinson says the whole amount paid amounted to about three millions sterling. Julianus was soon deposed, condemned to death, and executed.

their fastnesses, and strengthened the wall which had been built between the Clyde and Forth rivers to prevent their incursions. After a successful reign, he died in 211 A.D.

146. During the reign of his son Caracal'la, a remorseless tyrant, the old distinction between Romans or Italians and Provincials was abolished, and Roman citizenship was given to all the free inhabitants of the empire. Several of the emperors who subsequently reigned were natives of the provinces. The two emperors who succeeded Caracalla were perfectly detestable; but Alexander Severus, who followed, was a virtuous young man, of a mild and benevolent disposition, and very fond of learning; and his government was all that could have been expected from so excellent a prince. During his reign the Parthian Empire was overturned by a revolt of the Persians under Ard-e-shir', the founder of the famous dynasty of the Sas-san'i-des, who afterward ruled over Persia for more than four centuries. Alexander was murdered (235 A.D.) by some of the soldiers, who chose their own general to succeed him.

Caracalla.

New Persian Empire.

Alexander Severus.

147. The government being thus at the mercy of the army, it sometimes happened that there were several persons who claimed the throne in different parts of the empire, having been chosen by the armies which they commanded. These usually were called *tyrants*. During the reign of Gallie'nus (260–268 A.D.), there were nineteen of these pretenders, among whom was O-den-a'thus, a prince

The tyrants.

of Palmyra, which had become an independent city, having revolted from the Romans on account of the exactions of the proconsul. As a reward for his services against the Persians, Gallienus conferred on him and his queen Ze-no'bia the government of the East, thus converting a rival into a friend and partner.

Odenathus and Zenobia.

148. Odenathus having been murdered by some of his own family, Zenobia succeeded him in the government. This queen was esteemed the most accomplished woman of her age, having been instructed by the celebrated scholar and critic, Lon-gi'nus. After her husband's death she filled the throne of Palmyra for five years; but, by claiming an independent sovereignty, she gave offense to the emperor Aurelian, who, having defeated her forces in two great battles, besieged and took Palmyra. Zenobia was made a captive to grace the triumph of her conqueror, and her favorite minister Longinus was executed (273 A.D.). The inhabitants having subsequently revolted, the city was destroyed. The ruins of Palmyra are among the most interesting relics of the ancient world.

Reign of Zenobia.

Destruction of Palmyra.

149. In the space of sixty-six years (217–283 A.D.), ten emperors perished by the violence of the soldiers; but a change took place on the accession of Di-o-cle'tian, one of the most remarkable of the emperors. He was a native of Dalmatia, and his parents were slaves; but he had been promoted successively to the offices of provincial governor, consul, and prætorian prefect. He was proclaimed emperor by the army in 284 A.D.; and, the year after, feeling that the extent of the empire and the troubles in which it was involved were too vast for any single mind, he divided the government with a colleague. After a few years each emperor took an associate with the title of Cæsar; and thus the empire was divided among four rulers —two emperors and two Cæsars.

Reign of Diocletian.

150. During this reign, the Persians were defeated, and Mesopotamia, with several districts beyond the Tigris, was subdued. In 305 A.D., Diocletian took the extraordinary resolution to resign the empire, and obliged his colleague to do the same. The Cæsars, Ga-le'ri-us and Con-stan'tius, then became emperors; and the former, with the sanction of Diocletian, appointed the Cæsars to succeed them. Diocletian retired to Sa-lo'na, in Dalmatia, and spent the remainder of his life in the quiet pursuits of agriculture; and so well satisfied was he with the change, that when Maximian, his former colleague, afterward urged him to resume the imperial dignity, he replied: "I wish you would come to Salona and see the cabbages I have planted; for, having once visited my garden, you would never again mention to me the name of empire."

Abdication of Diocletian.

151. Constantius having died at York, in Britain, his son Con'stan-tine was saluted emperor by the army; but Galerius and the two Cæsars refusing to ratify the election, civil war ensued, in which there were no less than six competitors for the throne, among them the former colleague of Diocletian and his son Max-en'tius. Constantine, after eighteen years of war, finally prevailed over all his rivals, and became sole monarch of the empire (A.D. 323). During this conflict, while marching against Maxentius, he saw, it is said, in the heavens a luminous cross, bearing the inscription, in Greek, "Conquer by this;" and under the standard of the cross, having defeated his rival, he became a convert to Christianity. In order that his residence might be nearer the center of his dominions, and to strengthen his vast empire, he removed the capital from Rome to the Greek city Byzantium, which he embellished with magnificent churches, palaces, and other edifices, and fortified with walls and towers. The emperor called it New Rome, but it afterward received the name of Constantinople (city of Constantine).

Constantine.

Removal of the capital.

Rise and Progress of Christianity.

152. The conversion of Constantine was an event of great importance, for the Christian church acquired by means of this a strength which it had not previously possessed. Its struggle with Roman paganism was brought to a close by the famous Edict of Milan, granting toleration to the Christians (313 A.D.); and, in fact, Christianity soon became the acknowledged religion of the empire.* We shall, therefore, here briefly review the history of its rise and progress during the three centuries preceding this momentous event.

Conversion of Constantine.

153. The founder of Christianity, who was crucified in Jerusalem during the reign of the emperor Tiberius, brought to the world a religion, designed to do away with the polytheistic worship of false gods, to abolish the superstitions of paganism, to teach the highest moral truth, and to infuse a great spiritualizing element into society. The gospel was first preached in Judea, Asia Minor, and Greece, and afterward in the city of Rome itself, and in a few years gained many adherents. The character and tendency of the new religion were at first misunderstood, or were purposely misrepresented by those whose interests it opposed. Still it made wonderful progress, notwithstanding the bitter persecutions which its followers everywhere suffered.

Rise of Christianity.

Its progress.

154. The Roman government usually was tolerant of all religions. Rome, indeed, sometimes admitted into her own religious system the worship of the gods of those nations which

* "Constantine did not, as has been supposed, proscribe heathenism; he did not shut up the temples, neither did he forbid the offering of sacrifice. But he completely dissociated the state from heathenism, and to a certain extent allied it with Christianity; he stopped all *magisterial* offering of sacrifice; he shut up the temples where the ritual was immoral. Though not a baptized Christian till shortly before his death, he threw the whole weight of his encouragement on the Christian side."—*Rawlinson.*

she had conquered; but Christianity was hostile not simply to the religion of Rome, but to her civil and political system, which constantly required the performance of some act of pagan worship. Hence, the Roman magistrate could not avoid condemning the Christian who was brought before him, because of his refusal to obey the laws and to conform to the prescribed usages of the state, which required an act of sacrifice to the heathen gods. On this account, the Christians were terribly persecuted even by such emperors as Trajan and Marcus Aurelius—men renowned for their virtues.

Persecution of the Christians.

155. Christianity, however, in spite of this opposition, continued to spread. Its adherents were at first obliged to worship in secret places, and in the dead of night. The catacombs of Rome now show how carefully they were compelled to conceal the celebration of their religious rites, including the burial of the dead. But, in the first half of the third century, the persecutions were relaxed; and they were allowed to erect edifices for public worship; while their doctrines gained believers through the courage and devotion of the dauntless followers of Christ.

Secret worship.

Toleration of Christianity.

156. This period of calm was followed by dreadful persecutions, ordered by Decius and Valerian, and afterward by Diocletian, during whose reign, the tenth and last persecution took place, principally through the influence of the Cæsar Galerius. An imperial edict was issued directing that all Christian churches should be razed to the ground, that the Scriptures should be burned, and that every Christian should be deprived of office and honors; while those who refused to sacrifice to the gods should be given over to torture or death.

Persecution under Diocletian.

157. But these cruelties only stimulated the Christians to noble acts of self-renunciation and heroism, and at last kindled feelings of sympathy in the hearts of their enemies.

Even Galerius, who had shown the most bitter hatred of the new religion, just before his death (311 A.D.) issued an edict that the Christians should be permitted "freely to profess their private opinions, and to assemble in their conventicles without fear of molestation, provided always that they preserve a due respect to the established laws and government." But this edict was for a while disregarded by the successor of Galerius, and the persecutions were renewed, until Constantine, two years later, issued the edict of Milan, to which we have already referred.

Edict of Galerius.

ARCH OF CONSTANTINE, ROME, (in its present condition).

158. The vision of Constantine, followed by a remarkable dream, prompted him, it is said, to adopt the celebrated *Lab'a-rum*, or standard of the cross, which afterward was borne by the Christian emperors. This is described as a "long pike intersected by a transversal beam. The silken veil which hung down from the beam was curiously inwrought with the images of the reigning monarch

The Labarum.

and his children. The summit of the pike supported a crown of gold, which inclosed the mysterious monogram, at once expressive of the figure of the cross and the initial letters of the name of Christ."* Fifty guards constantly watched over the safety of the Labarum; and in battle the sight of it inspired the soldiers of Constantine with invincible enthusiasm, and scattered terror and dismay through the ranks of the opposing legions.

159. Constantine, until near the close of his life, did not forbid the practice of paganism; but he carefully encouraged Christianity. He caused the old churches to be repaired, and splendid edifices to be erected for Christian worship. He exempted the Christian priesthood from taxes, and proclaimed the first day of the week, Sunday (*dies solis*), a day of rest. During his reign, the celebrated Council of Nice (in Bithynia) was held, in which the doctrines of the Church were more clearly defined (325 A.D.).† Constantine died in 337 A.D.‡

Measures of Constantine.

Council of Nice.

160. A few years later, an attempt was made by the emperor Julian to re-establish paganism as the national religion. This emperor had been educated in Athens, and had imbibed a great fondness for the pagan philosophy and religion. On his accession, therefore, he determined to overthrow Christianity, and restore the ancient faith and worship; and hence he has been called "the Apostate." To disprove the prophecy of Christ, he attempted to

Revival of paganism.

* Sometimes the monogram was inscribed on the banderole, or silken veil, and the crown omitted. The origin of the name *labarum* is unknown.

† In this council, which was convened and attended by Constantine, the Nicene Creed was adopted in opposition to the opponents of the doctrine of the Trinity; and this creed was ratified by Constantine, who pronounced a sentence of immediate exile upon all who opposed it.

‡ "It must be confessed that the life and actions of this prince were not such as the Christian religion demands from those who profess to believe its sublime doctrines; yet the sincerity of his zeal for Christianity can scarcely be doubted." —*Mosheim.*

rebuild the temple at Jerusalem; but the design, it is said, was frustrated by a miracle, fire-balls breaking out from the foundation and driving the workmen away, so that they were obliged to abandon the attempt.* Julian was afterward killed in a disastrous expedition against the Persians, after a reign of sixteen months (A.D. 363); and his successor, Jovian, re-established Christianity as the religion of the state.

Christianity restored.

The Irruptions of the Barbarians.

161. It is now necessary to consider those great irruptions of the barbarous nations of the north and east, that, like a vast tide, constantly poured into the empire during more than three centuries, successively occupying various parts of its dominions, and at last caused its overthrow. These invasions were commenced by the German races in an attack on Pannonia, in the latter part of the second century; but they were repelled by Marcus Aurelius. The attack was repeated in subsequent reigns; and, during that of the emperor Decius, the Goths, a Teutonic race from the north, made an incursion

Germans.

Goths.

* "The desire of rebuilding the temple has in every age been the ruling passion of the children of Israel. In this propitious moment, the men forgot their avarice, and the women their delicacy; spades and pickaxes of silver were provided by the vanity of the rich, and the rubbish was transported in mantles of silk and purple. Every purse was opened in liberal contributions, every hand claimed a share in the pious labor; and the commands of a great monarch were executed by the enthusiasm of a whole people. Yet, on this occasion, the joint efforts of power and enthusiasm were unsuccessful; and the ground of the Jewish temple, which is now covered by a Mahometan mosque, still continued to exhibit the same edifying spectacle of ruin and desolation. An earthquake, a whirlwind, and a fiery eruption, which overturned and scattered the new foundations of the temple, are attested, with some variations, by contemporary and respectable evidence. Even Ammianus Marcellinus, a contemporary and a pagan, relates that 'whilst Alypius, assisted by the governor of the province, urged with vigor and diligence the execution of the work, horrible balls of fire, breaking out near the foundations, with frequent and reiterated attacks, rendered the place, from time to time, inaccessible to the scorched and blasted workmen; and, the victorious element continuing in this manner obstinately and resolutely bent, as it were, to drive them to a distance, the undertaking was abandoned.'"—*Gibbon.*

into Dacia, and, crossing the Danube, attacked Mœsia and Thrace. The Romans suffered a disastrous defeat; the city of Phil-ip-pop'o-lis was taken by storm, and 100,000 persons were massacred. In a second defeat, after a terrific conflict, Decius himself was slain (251 A.D.).

162. The emperor Claudius, a great general, about twenty years later, gained a signal victory over the Goths in Mœsia, destroying one of the mightiest armaments that ever invaded the empire; but Aurelian, his successor, finding it impossible to withstand the vast hordes of the Goths, now joined by the Vandals, a kindred race, relinquished to them the large province of Dacia, most of the inhabitants of which removed to the south side of the Danube (270 A.D.). Aurelian next defeated the Al-e-man'ni, a German tribe, who had invaded Italy and threatened the city of Rome itself.

Settlement of the Goths in Dacia.

163. The Goths for some time resided peacefully in their new home, and about the middle of the fourth century were converted to Christianity. About the same time they began to be known as the Visigoths and the Ostrogoths—that is, the western and the eastern Goths—the former inhabiting the Dacian province, the latter the regions farther east, on the shores of the Black Sea. But now a new horde, called the Huns, an Asiatic or Mongolian tribe, poured into Europe, and attacked the Goths, who then, having applied to the Romans for protection, were allowed to cross the Danube into Mœsia. A dispute, however, soon after arose between the Goths and the Romans, and a great battle was fought near Adrianople, in which Valens, the Roman emperor, lost his life (378 A.D.). His successor, Theodosius the Great, the next year signally defeated them; and great numbers of them were received into the Roman armies.

Visigoths and Ostrogoths.

Huns.

Victory of the Goths.

164. The subsequent part of the history of the empire is chiefly occupied by accounts of the invasions of these bar-

barous races—the Goths, the Vandals, the Huns, and other tribes. This will be perceived as we rapidly sketch the most prominent events of the period succeeding the reign of the great Theodosius. The complete overthrow of paganism and the establishment of Christianity in the Roman dominions, as well as the repulse of the barbarians from every part of the frontier, were striking events of this reign—the last that reflected any credit upon the Roman name. Theodosius at his death divided the empire between his two sons, Ho-no'ri-us being placed on the throne of the West, and Ar-ca'di-us on that of the East (A.D. 395).

Reign of Theodosius.

165. The reign of Honorius had scarcely commenced, when the Goths, indignant that their subsidy had not been paid, invaded Greece under their renowned leader Al'a-ric, and devastated the whole country from Thermopylæ to Sparta. Stil'i-cho (*-ko*), the brave and talented minister of Honorius, by a series of masterly movements, drove out the barbarians; but the pusillanimous Arcadius made a disgraceful treaty with Alaric, which put an end to the campaign. Alaric soon after invaded Italy, and made a rapid march for Rome; but he was overtaken near Ve-ro'na and entirely defeated by Stilicho (A.D. 403). His departure from Italy was, however, purchased by the weak and timid Honorius by the payment of a large pension.

Invasion of Alaric.

166. During the next five years Stilicho gained several victories over the barbarians; but the unworthy emperor, tired of his influence and jealous of his great fame, treacherously caused him to be put to death, appointing in his stead a minister of neither capacity nor worth. The latter having caused a massacre of the families of the barbarians throughout Italy, the Gothic soldiers in the Roman army revolted and joined the standard of Alaric, who immediately invaded Italy and marched to Rome. The city was soon compelled by famine to surrender, and Honorius, who held his court at Ravenna, refusing to treat for peace,

Death of Stilicho.

the ancient capital was given up to pillage (A.D. 410). The devastation and massacre were frightful; but Alaric, professing Christianity, spared the churches; and, unwilling utterly to destroy the city which had been the world's mistress, the sixth day after its capture he withdrew his forces. While about to invade Sicily, he was seized with a mortal disease; and his remains were buried beneath the bed of a small stream, in southern Italy.

Taking of Rome by the Goths.

167. A-dol'phus, the brother-in-law of Alaric, succeeded to the sovereignty of the Goths; and having married Placid'i-a, the sister of Honorius, he made peace with the Romans. He then retired to Spain, and founded in that country the Kingdom of the Vis'i-goths. About the same time the Vandals settled in the central and southern parts of Spain; and the Sue'vī and other German tribes, in the north-western part. Under the successors of Adolphus, the Vandals were expelled (A.D. 427), the other nations subdued, and the Gothic monarchy extended over a large part of Gaul as well as Spain. The Vandals, crossing into Africa, made themselves masters of the northern part of that region. About this time also the Franks, Burgundians, and other barbarous tribes invaded Gaul.

Kingdom of the Visigoths.

Vandals.

168. After a disgraceful reign of twenty-eight years, Honorius died (A.D. 423), and was succeeded by Valentinian III., a weak prince, under the guardianship of his mother Placidia, who ruled in his name for twenty-five years. During this period the Huns, under their terrible leader At'ti-la, having defeated several Roman armies, ravaged the Eastern Empire from the Euxine to the Adriatic (A.D. 441–450). After extorting immense treasures from the Emperor of the East, as the price of peace, Attila formed an alliance with the Franks, and marched into Gaul, where he was met and defeated with terrible slaughter by the united forces of the Romans and Goths, the former

Attila's invasion.

Aetius.

commanded by A-ë'tius, (*a-ë'she-us*) the greatest general of his age, called by some "the last of the Romans" (A.D. 451).

169. Notwithstanding this great defeat, Attila the next year invaded Italy, and committed the most dreadful devastations, boasting that "the grass never grew on the spot where his horse had trod." Many of the most flourishing cities were taken and utterly destroyed. The people of the Venetian territory (the Ven'e-tī) took refuge in the neighboring islands; and thus was founded a maritime city, which afterward became the greatest emporium of Europe. The entreaties of Leo, Bishop of Rome, and the payment of an immense sum, finally induced Attila to depart from Italy; and the next year (A.D. 453) his death relieved the empire from the terror of his arms.

Devastations by Attila.

Death of Attila.

170. The emperor Valentinian having been assassinated, his widow implored the aid of Gen'se-ric, king of the Vandals, to avenge his death. With a numerous fleet he set sail from Carthage, his capital; and, disembarking at Ostia, marched to Rome, which became a prey to the violence of his followers. The pillage of the city lasted fourteen days and nights; and the vessels of the Vandals and Moors were laden with the spoils of temples and palaces (A.D. 455). During the next twenty-one years eight emperors successively assumed the purple, the last of whom was Romulus, the son of O-res'tes, a Pannonian chief, who had been in the service of Attila.

Pillage of Rome by the Vandals.

171. The barbarian mercenaries, demanding from Orestes a third part of Italy and being refused, revolted, and chose Od-o-a'cer, chief of a Gothic tribe called the Her'uli, as their leader. Pavia was taken by storm; and Orestes, having been made a prisoner, was put to death. Odoacer compelled Romulus, surnamed in derision *Au-gus'tu-lus* (that is, Augustus the Little), to resign the purple; and then, abolishing the title and office of

End of the Western Empire.

Emperor of the West, he proclaimed himself King of Italy (A.D. 476). Thus terminated the western division of the Great Roman Empire. The eastern division, usually called the Eastern or Greek Empire, continued to exist for nearly one thousand years.

The Roman Emperors.

[The date is that of the commencement of the reign.]

Name.	*Date.*
Augustus	31 B.C.
Tiberius	14 A.D.
Caligula	37 "
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B.C.

2700. Commencement of the first Egyptian dynasty.
2200. Babylon founded.
1652. Exodus of the Israelites from Egypt.
1550. Cecrops at Athens.
1492. Cadmus in Bœotia.
1200. Migration of the Hellenic races.
1184. Troy burned by the Greeks.
1124. Great Dorian migration.
1095. Saul king of Israel.
1055. David begins to reign over Israel.
1015. Accession of Solomon.
975. Secession of the Ten Tribes. Kingdom of Israel divided.
878. Carthage founded by the Tyrians.
776. Commencement of the Olympiads.
753. Rome founded.
747. Era of Nabonassar.
721. Samaria taken. End of the kingdom of Israel.
625. Nineveh taken by the Medes.
Periander tyrant of Corinth.
624. Draco gives laws to Athens.
594. Legislation of Solon at Athens.
587. Tyre taken by Nebuchadnezzar.
586. Destruction of Jerusalem by Nebuchadnezzar.
560. Usurpation of the government of Athens by Pisistratus.
554. Crœsus taken prisoner by Cyrus. End of the kingdom of Lydia.
538. Babylon taken by Cyrus.
536. Restoration of the Jews by an edict of Cyrus.
525. Pelusium taken, and Egypt subdued by Cambyses.
522. Accession of Darius Hystaspes.
514. Conspiracy of Harmodius and Aristogiton.
510. Expulsion of Hippias from Athens.
509. Expulsion of the Tarquins from Rome.
501. Ionian revolt in Asia Minor.
494. Creation of the office of Tribunes at Rome.
490. Battle of Marathon.

B.C.

486. First agrarian law proposed at Rome.
485. Accession of Xerxes to the throne of Persia.
483. Banishment of Aristides by the Ostracism.
480. Battles of Thermopylæ and Salamis.
479. Battle of Platæa.
471. Confederacy of Delos. Commencement of Athenian supremacy.
Banishment of Themistocles by the Ostracism.
468. Death of Aristides.
461. Pericles at the head of public affairs at Athens.
458. The Æquians defeated by Cincinnatus.
451. Appointment of the Decemvirs at Rome.
449 Death of Cimon. End of the Persian war.
445. Intermarriage of patricians and plebeians permitted at Rome.
431. Commencement of the Peloponnesian War.
429. Plague at Athens. Death of Pericles.
415. Expedition against Sicily under Alcibiades and Nicias.
405. Battle of Ægospotamos.
Dionysius tyrant of Syracuse.
404. Death of Alcibiades.
403. The Thirty Tyrants expelled from Athens.
401. Battle of Cunaxa, and retreat of the Ten Thousand.
399. Condemnation and death of Socrates.
394. Victory of Agesilaus at Coronea.
The Spartan fleet defeated by Conon.
390. Rome taken and burnt by the Gauls.
387. Peace of Antalcidas.
384. Birth of Aristotle at Stagira.
371. Battle of Leuctra. The Spartans defeated by Epaminondas.
366. The Licinian laws proposed at Rome.
362. Battle of Mantinea. Death of Epaminondas.
359. Accession of Philip to the throne of Macedon.
355. End of the Social War in Greece.
346. End of the Sacred War.
344. The freedom of Syracuse restored by Timoleon.
343. War between the Romans and Samnites.
339. Latium annexed to the Roman territory.
338. Battle of Chæronea.
336. Accession of Alexander the Great.
334. Battle of the Granicus River.
333. Battle of Issus.

B.C.

331. Battle of Arbela.
331. The Spartans under Agis defeated by Antipater.
323. Death of Alexander at Babylon.
323. The Lamian War. Defeat of Leosthenes.
321. Defeat of the Romans by the Samnites.
Perdiccas assassinated.
317. Demetrius Phalereus at Athens.
Despotism re-established at Syracuse by Agathocles.
312. Kingdom of the Seleucidæ founded.
305. The Samnites subdued by the Romans.
301. Battle of Ipsus. Defeat of Antigonus.
295. Final defeat of the Samnites at Sentinum.
283. Death of Ptolemy Lagi.
Kingdom of Pergamus founded.
281. Lysimachus defeated by Seleucus.
280. Seleucus assassinated by Ptolemy Ceraunus.
Invasion of Greece by the Gauls.
279. The Gauls defeated at Delphi.
275. Pyrrhus defeated by the Romans at Beneventum.
264. Rome mistress of all Italy.
Commencement of the First Punic War.
261. Antiochus Soter defeated by the Gauls.
255. Regulus defeated and taken prisoner by the Carthaginians.
247. Death of Ptolemy Philadelphus.
243. Aratus leader of the Achæan league.
241. End of the First Punic War.
Agis (IV.), king of Sparta, put to death.
221. Sparta taken by Antigonus Doson.
219. Saguntum taken by Hannibal.
218. Commencement of the Second Punic War.
The Romans defeated by Hannibal, at the Ticinus and Trebia.
217. Victory of Hannibal at Lake Trasimenus.
216. The Romans defeated at Cannæ.
213. Assassination of Aratus of Sicyon.
212. Taking of Syracuse by Marcellus. Death of Archimedes.
207. Defeat and death of Hasdrubal.
Defeat of the Spartans by Philopœmen.
205. Conquest of Spain by Scipio.
202. Hannibal defeated by Scipio at Zama.
197. Philip of Macedon defeated at Cynoscephalæ.

B.C.

190. Antiochus defeated by the Romans at Magnesia.
183. Philopœmen put to death by the Messenians.
Death of Hannibal by suicide.
168. Battle of Pydna. End of the Macedonian monarchy.
146. Taking of Corinth by Mummius. Greece a Roman province.
Destruction of Carthage by the Romans.
140. Viriatus assassinated, and Lusitania subjugated by the Romans
133. Spain completely subjugated by the Romans.
132. Death of Tiberius Gracchus.
121. Caius Gracchus put to death.
106. Jugurtha taken prisoner by Marius and Sylla.
102. The Teutons defeated by Marius.
101. The Cimbrians defeated by Marius.
90. The Social War.
88. Commencement of the Mithridatic War. First Civil War
87. Marius's proscription.
82. Sylla's proscription.
72. Assassination of Sertorius in Spain.
71. Spartacus defeated and slain.
66. Pompey clears the Mediterranean of pirates.
Mithridates subdued. Pontus a Roman province.
63. Conspiracy of Catiline.
60. First Triumvirate.
55. Invasion of Britain by Cæsar.
53. Crassus defeated and slain by the Parthians.
48. Battle of Pharsalia. Pompey defeated.
46. Battle of Thapsus. Death of Cato.
44. Assassination of Cæsar.
43. Second Triumvirate.
Assassination of Cicero by order of Antony.
42. Battles of Philippi. Death of Brutus and Cassius.
31. Battle of Actium.
30. Death of Antony and Cleopatra.
29. Octavius emperor under the title of Augustus.
4. Birth of Christ.

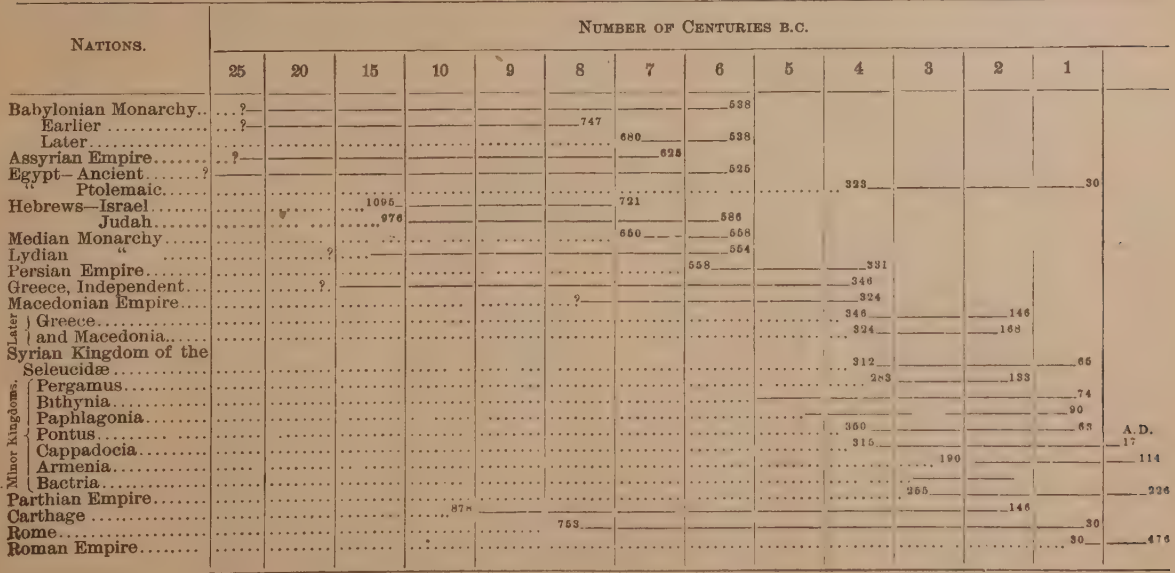
A.D.

10. Defeat of Varus by the Germans.
14. Death of Augustus. Accession of Tiberius.
70. Destruction of Jerusalem by Titus.
79. Destruction of Pompeii and Herculaneum.

A.D.

81. Death of Titus.
98. Accession of Trajan.
117. Accession of Hadrian.
161. Accession of Marcus Aurelius.
180. Death of Marcus Aurelius.
193. Didius Julianus buys the empire of the Prætorians.
211. Death of Septimius Severus.
226. End of the Parthian Empire.
235. Assassination of Alexander Severus.
251. Decius defeated and slain by the Goths.
270. Dacia surrendered to the Goths.
273. Palmyra taken by Aurelian.
284. Diocletian proclaimed emperor.
305. Abdication of Diocletian.
311. Edict of Galerius in favor of the Christians.
313. Edict of Milan issued by Constantine.
323. Constantine emperor.
325. Council of Nice.
337. Death of Constantine.
361. Accession of Julian. Attempt to re-establish paganism.
363. Death of Julian the Apostate.
Christianity restored by Jovian.
378. Valens defeated by the Goths at Adrianople.
395. Division of the Empire by Theodosius.
403. Alaric defeated at Verona by Stilicho.
410. Rome pillaged by the Goths.
423. Death of Honorius.
427. The Vandals expelled from Spain.
441. Invasion of the Huns.
451. Attila, king of the Huns, defeated by Aetius.
455. Rome pillaged by the Vandals and Moors.
476. Romulus Augustulus, the last of the Roman emperors, deposed.
Odoacer proclaimed king of Italy.
End of the Western Empire.

Synoptical View of the Rise and Fall of the Ancient Nations.



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GENERAL RULES FOR THE PRONUNCIATION OF GREEK AND LATIN NAMES.—The diacritical marks used are the same as those employed in Webster's Dictionary; and the pronunciation, when indicated, agrees with that authority.

The sound of *c* before *a*, *o*, and *u* is the same as *k*; before *e*, *i*, and *y*, the same as *s*. The sound of *g* is hard, as in *go*, before *a*, *o*, and *u*; and soft, like *j*, before *e*, *i*, and *y*. Quite general usage, however, in pronouncing Greek and Latin at present gives to *c* the uniform sound of *k*, and to *g* the hard sound.

Ch uniformly has the sound of *k*. *S*, when final and preceded by *e*, has the sound of *z*, and the *e* is long; thus *es* is pronounced *eez* as in *Andes*.

Initial *x* has the sound of *z*; initial *p* before *s*, and *t*, *m* and *c* before *n*, *t* before *m*, and *ph* before a mute consonant, are silent.

T, *s*, and *c* before *ia*, *ii*, *io*, *iu*, and *eu* preceded immediately by the accent, are pronounced like *sh*; except when the *t* follows *s*, *t*, or *z*, or when the accent falls on the syllable ending with the letter *i*; as Æ'tius = A-e'she-us, Milti'ades = Milti'a-des. In the termination *tion*, *t* retains its proper sound.

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